

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies of the condition of old ones; movements of lecturers and mediums, interesting accounts of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio Philosophical Journal,
On the Extraordinary Space-Content with
Reference to Materializations.

BY SURGEON-MAJOR JOHN E. PURDON, M. D.

The high and representative position occupied by the RELIGIO-PHILOSOPHICAL JOURNAL must compel it in justice, alike to the supporters and opponents of the great body of fact and theory, for which it stands sponsor, to discuss the phenomena of modern Spiritualism from all possible points of view. Assuming, then, as a matter of course, that the account of the séance, written by Dr. Charles Holland and published in the JOURNAL of May 2d, is substantially correct and physically true so far as regards objective details of the appearance of visible and tangible figures not produced by any of the numerous methods at the command of the conscious or unconscious deceiver—assuming, in fact, that those honest, truth-seeking Spiritualists were engaged in an experiment, and no more, the present writer asks for permission to lay before the scientifically educated Spiritualists, some thoughts to which he has been obliged to turn, as affording a certain amount of satisfaction in peculiar cases. The editorial comment upon the manifestations in question, is guarded, and concludes with the following sentence:

"We will say, however, that the experiment as written, was not free from defects, and that the record has no particular value from a scientific standpoint, as data in the study of spirit phenomena."

The present writer feels respectfully to differ from the editor-in-chief, and to point out that Dr. Holland has, in his account, perhaps unwittingly, afforded internal evidence of great moment to the physiological psychologist, and that his written statement possesses a very particular value from a scientific standpoint, as data in the study of spirit-phenomena. Dr. Holland says:

"It may not be improper to state here that the night previous (to the day on which the séance was held) I was suddenly taken with an extreme hemorrhage of the bowels; it was exceedingly profuse and weakened me greatly, so much so that I was somewhat alarmed. I involuntarily, as it were, called upon my spirit friends, to stop the flow of blood, and it ceased as suddenly as it came. I was alone in my room at my hotel, and did not take any medical remedies, but obtained very little rest during the night. The following morning, the morning of the day of my séance, I consulted my spirit friends upon the propriety of attending the séance in my present condition. They directed me to do so, and my uncle said he would materialize himself and cure me."

The account goes on to say that among the numerous materialized figures at the séance, Dr. Holland's uncle appeared and manipulated him, saying:

"Charles, this is worth a hundred magnetic treatments by a mortal. I have great power in this direction; besides there are several spirits in the cabinet who are assisting me. You have too much blood—you have been making blood too fast recently; change your diet for a while to cereals; but I will cure you."

Dr. Holland here makes the remark:

"His hands produced a burning sensation, which seemed to penetrate clear through my body."

Dr. Holland, from his public description of those minute and private details, invites discussion, and, therefore, regarding all he says in his printed account as so much evidence in support of his thesis, that open com-

munion with the departed is a physical possibility (a metaphysical or ultra physical possibility) is to us, while still necessitated to realize through the agency of a physical brain, a mere abstraction, whatever it may imply to those occupying a less restricted sphere of existence, the present writer will venture to connect some of his own investigations, by the aid of analogy, with the purely physiological matter of fact introduced by Dr. Holland. Hemorrhagic fluxes from the nose, bowels and otherwise, in the cases of both males and females, have been repeatedly observed by him in direct relation with psychic manifestations, the connections being so close and evident, as, for instance, in the case of the celebrated medium of ten years ago, Florence Cook, studied by William Crookes, F. R. S., that the writer has obtained from her, when she was stepping out of the cabinet after a successful materialization, a handkerchief saturated with blood; the seat of the congestion on the brain being determined by an optical analysis, which showed the organ of color sensation to be profoundly disturbed. By the aid of a judiciously selected series of cases, the writer has been able, link by link, to construct a chain of psychical sequence, the individual members of which were more or less mediumistic in temperament and expression. The extreme links of this chain may be taken as represented by the above case on the one hand, while on the other the type case was that of a young man suffering from a functional nervous of the sympathetic system manifested by a periodic hemorrhagic flow from the bowels, treated as a case of dysentery until it was shown by the present writer that the periodicity of the attack and the absence of the graver symptoms of dysentery (by the light of sex analogy) pointed more particularly to a derangement of the sympathetic, that department of the nervous system presiding over the emotional side of conscious existence, a diagnosis which was confirmed and acknowledged to be correct from the subsequent study of the case for a period of eighteen months.

This case is taken as the inferior limit of the chain of extraordinary psychical manifestations; for though nothing at all of what might be called either objective or subjective spiritualistic manifestation was known to be related to the case, the trained naturalist will appreciate the fact that fits of unconsciousness, preceded and accompanied by marked intermittent action of the heart, were a common feature, directly related, of course, to the sympathetic tension, and so far apparently, purely organic in character; but having great light thrown on its inner nature, from the fact that during those sleep, and the suspension of consciousness, proper, the action of the heart became normal, no matter how marked the intermissions may have been before the patient went to sleep. The subjectivity of the organic nervous system indicated by this case (a subjectivity which cannot be dismissed by classing the case as epileptoid, or by making use of any descriptive term whatever), constitutes its great value to the psychologist; it indicates the phenomenon of deranged forces in the nervous operations, induced by some definite disturbing cause, which it appears must be the fundamental postulate in the physiological treatment of the problem of mediumship. That he is right in introducing such a case as related to the general subject of mediumship, the writer has little doubt. In support of this view he may mention that one of the most powerful London mediums of his acquaintance, whose case he studied professionally, informed him unhesitatingly, that he suffered from periodical fluxes of blood from the bowels, his case being analogous in many ways to that above described.

Between these limits the writer has studied the cases of male and female subjects, where undoubted relation existed between the appearance of subjective, visual and aural images, and the occurrence of congestion, which was relieved by hemorrhage, and he believes that in all the cases so studied neurotic variation in the behavior of the heart could be traced. Some of these persons could not tell whether the appearances presented were real or otherwise; there is here, however, always to be considered the difficulty of determining the existence of the real by the action of the senses alone.

The writer feels justified in (at any rate provisionally) considering Dr. Holland's special case in reference to his own special study of the subject of physiological Spiritualism and, therefore, since Dr. Holland has put himself before the public as a professional illustrator of a profoundly important scientific truth, he must be content to excuse any reference to what the writer considers the most important part of his communication.

The present writer discussed the question of solid dreams some years ago in the London Spiritualist, and it was there pointed out that it might be quite possible, without violating any of the recognized analogies, to conceive that the establishment of stresses in the ether of space, depending on the radiation from the body of a less degraded form of energy than that of heat, might be the physical cause of the formation of what may now be called a spiritual or psychic field, the direct consequence of this neuric induction being the practicability of so-called materializations; it was hinted that, in certain states of the nervous system, the blood might directly furnish what may now be called, to fix ideas, the psycho-plasma, or stuff which constructed the materialized figures; and it was shown that such a stuff might be compared to milk in its physiological properties (i. e., capable

of being re-absorbed by the organism) if the process whereby it was secreted were reversible. By this, it was intended to be conveyed that a tremendous amount of manifestation of space-occupancy might take place with very little true irreversible dissipation of energy.

If the reader will take the trouble to calculate the equivalence of the burning of a few grains of hydrogen in the living body, in terms of furniture moving about, he will find that, the possibility of a reversible process being granted, one such as has just been hinted at, very little true physical exhaustion on the part of the medium need appear under the form of work done or matter moved. Constructions maintained by stresses in the space filling ether, i. e., materialized figures, would certainly demand for their longer or shorter continuance an expenditure analogous to that incurred when a mass is held in position against the earth's attraction, when, though no work is done in the technical sense, i. e., matter moved, or resistance overcome, yet "molecular work" under the form of tension maintained, has to be accounted for with a necessary expenditure of energy.

Within the ordinary conditions of animal activity under the form of work done, and its expression under the form of radiated heat, mechanical science has little knowledge of possible vital activity. Mechanicians have yet to inaugurate the birth of a new branch of their science under the heading of transformed vitalities, the result of the inductive method applied to the empirical Spiritualism of the present day. It is claimed by the present writer as a legitimate induction, from the data offered by modern Spiritualism, in extension of recognized physical and physiological principles, that between the above two modes lies an expression of energy not so completely reversible as mechanical work, and not so completely irreversible as heat energy, and that this expression furnishes the condition for spiritual manifestations: physical, where the accompanying form of intuition is that of the external, and mental or impressionist, when the form of intuition is that of the internal world of the senses, and mixed with, or partaking of, the nature of both, when both the external and internal forms of intuition are available to the subject.

Some interference with the ordinary system of nervous controls and inhibitions, would account for the unreduced energy temporarily placed at the disposal of the individual, or of some other individual acting upon him, so that mesmerism and Spiritualism must in time be recognized as departments of some grand science of human enlargement, the science of the ultimate solidarity of the race.

The new reality, the result of perturbations, manifests on the external world of the senses, taking upon itself the properties of matter, if only a condition for such manifestations be furnished, a condition which, in its purely mechanical aspect, the great mathematician and electrician, Clerk Maxwell, proves might be given in the assumption of stresses and rectangular pressures in a space-filling ether; the practical ground or working hypothesis upon which Faraday accounted for the results of all his experimental researches in electricity. Space is the plenum to the mathematician and to the physicist, and must be resorted to wherever clearness of ideas is desirable in the discussion of physical problems. Why, when an attempt is made to work at Spiritualism on its real and objective side, should the metaphysical decline to make use of the same bountiful supply of energy as is placed at the call of other naturalists? Since verbal metaphysics have given place to experimental psychology, why should the student, who still pursues the introspective method, longer refuse to recognize the fact that substance and space are correlatively the universal providers, outside of which nothing can exist; feeling and motion being in a last analysis the respective properties of their contrasted contents, while matter exists but in sensory recognition, according to permanent rules of a normal organism, and energy but the quantum, the reality at the basis, of all possible effort?

The writer calls attention to Kant's distinction between space and time, his external and internal forms of intuition; that whereas only the real and permanent exist in space, all things whatever must exist in time, since time is a condition of their being perceived by the subjective consciousness. It may be said that both the true and the false, the real and unreal, may exist in a consciousness, and hence that the content of the internal form is more general than that of the external. The fact seems to be that the content of the external form is a restriction, a projection in fixed terms of the variable content of the internal. Berkeley said that the space content as given through the sense of vision was the fixed form of the spirit; or, to use his own words, that "vision is the language of the author of nature." When this is grasped, either in its general or its more restricted sense, it is seen that the mere external object may have its spiritual essence so completely cut off from that of the observer, that the sign may entirely replace the spirituality which it represents, the sign plus the consciousness of spirituality being present when the subjectivity is active. The opening up of the subjective consciousness into the otherwise merely space content, in itself a mere sign, is the great achievement of modern Spiritualism from the point of view of a generalized Berkeleyanism. The vivification of the sign, the recognition, through perturbation, that we are still in direct, though sleep-

ing relationship with the entire space content, i. e., the universe, is the truly grand outcome of the despised physical manifestations, when properly interpreted. In the terms of modern psychology we may say that the sign given to consciousness (and which as language in its completed process employs quite a different part of the organism from that working out the details of that process), becomes itself endowed with life when communications are opened up between those different parts of the organism; but this, as before remarked, involves an interference with those conservative restraints known to the physiologist as nervous inhibitions.

It is most respectfully submitted that there is no proof of the identity of the individualities manifesting themselves to Dr. Holland—at any rate in the scientific sense of the word proof. We are simply offered physiological disturbances on the one side, with a presumably related extraordinary space content on the other. It is not attempted to controvert or deny what he knows to be true. Love overleaps the trite language and restrictions of science, and, therefore, no reference whatever is intended to be made to those of his own flesh and blood, who have so frequently appeared to him. But on the grounds of common sense and as a matter of mere probability, the writer, as one of the public, feels that he is justified in raising the question of psychical waxworks with regard to the "Empress Josephine," "Queen Bess," and such like "fantastic portraits," as Shelley has it, "of wandering human thought."

As a Spiritualist, the present writer declines the invidious position of appearing to kick against the existence of matter of fact, or of endeavoring to explain it away. The true content is, that Dr. Holland was in such a condition as to be himself a probable factor in the production of the manifestations, and as such, accountable as a causal agent, to an indefinite extent; i. e., not only to some extent the source of the physical energy involved in the manifestations, but to some extent also the source of the guiding intelligences. Once the nervous system, the exponent of the individuality, is invaded, the subjective as well as the objective consequence of such invasion, have to be considered; and here attention must be drawn to the immense difference existing between the terms subjective and conscious. Consciousness is a mode of the subjective attitude of existence, but it is by no means its measure and its standard. All that we can say is, that it is for us, both its highest and lowest mode, since it is the theatre of our personality; but we may say that it is our final court of appeal, for in it we judge by evidence of the existence of something like ourselves in the world around us, of whatever order of magnitude, the infinitely great or the infinitely small.

The first duty of the investigator who follows the views of the present writer with regard to the space content, is, as far as in him lies, to eliminate self as the living factor. We are obliged to acknowledge a separate individuality to other men; but where the artistic faculty is present, as in the case of many noted mediums, we must be on our guard against its spontaneous expression. When self walks abroad and ranges over unfamiliar ground, finding thereby unfamiliar physiological data for translation into the language of reality, too much circumspection cannot be observed to guard against its possible blunders.

The use of the term, subjectivity, without the presence of a corresponding personality, it may be objected, is an abuse of language, but not more so than is implied in the inference that a community of ants, when contemplating otherwise than as a very complicated machine, must be thought of as having a spiritual or subjective side to its existence. The conspiracy of all the bodily functions to the expression of a single and definite personality, indicates the existence of what may be called a higher order of quantity in the psychical unit, and hence the attempt to differentiate psychical qualities of such an order in terms of self-consciousness, must necessarily result in failure. Nevertheless, the existence of the lesser order of psychical quantities is an assured fact if we acknowledge that we require a composite body and brain to move and think. Just as the anatomist cannot directly dissect and microscopically study his own nervous system, though he may do so inferentially from the examination of a similarly constituted being, so correspondingly, on the psychical side, the elements of a personality may, without involving contradiction, be placed at the disposal of another, who through command of the details or component parts, may cause that invaded or forced personality, as expressible through the medium of will, to appear, even to itself, to vary, since its conduct, its only test of identity, is not consonant with its usual practice; but how his influence is exerted in detail our faculties do not enable us to judge. We can only fall back upon an analogy and picture to ourselves an audience or a nation moved to new and unexpected action by the influence of the orator or statesman; who can so deftly handle the emotive side of human nature as to take men out of their proper selves for the time being, and lead them, captive to a single dominant thought—it may be for evil as well as for good. The fact is, all the difficulties of psychical science at the present time, center in the difficulty of realizing the construction of a conscious resultant out of inconscient elements.

The late Professor Clifford, one of the most learned Agnostics of the century, suggested

the existence of mind stuff as a molecular subjectivity, too low in the order of its complexity to be graspable in terms of consciousness, though from analogy it may be inferred as the fourth term in a simple proportion. The present writer prefers to consider psychological paradoxes from the analogies offered by the science of quantity, and to regard the invaded and distorted personality, as expressed by the interpretation of the second term of the equation of personality, viz., normal action founded upon normal feelings, plus zero action, the result of inhibited or otherwise completely quiescent nervous system, equal to conduct to personal individuality; that is to say, the actual plus the possible is the true equation of individual conduct. The second term or psychological zero remains so long as the molecular forces of the organism are allowed to neutralize each other and result in an expression of physical energy lower than that which is the essential basis of conscious feeling; but when the energy thus permitted to pass through the organism without conscious expression, awakes, as it were, on account of the withdrawal of conservative inhibitions, a different state of affairs arises with a necessary modification of the personality through modification of the behavior of the body. The causes at work in the removal of these inhibitions are various, viz., emotional, quasi-volitional, moral, pathological, and, in face of the every-day occurrences we read of, extraordinary—that is to say, spiritual.

To a full understanding of the theory of spiritualistic manifestations here sketched out, it is necessary to offer the reader a few remarks on the Berkeleyian philosophy of objective existence in the words of the great Irish mathematician, Sir W. R. Hamilton: "Physical science treats of the causes of facts, the rationale of observed appearances. It aims to discover laws of nature, which are, to us, only laws of human thought, such that by submitting to them we can foresee appearances, that is, correctly anticipate and expect involuntary states of our existence. Among these laws of nature or laws of thought, those which relate to force and motion are eminent in utility and interest. We are conscious of sensations, and irresistibly attribute them to some cause out of our selves; this conviction being as strong as the consciousness of the sensations which it accompanies. But Berkeley maintains that we have no proof nor analogy to make us believe that the cause of our sensations is different in essence from ourselves, from the beings on which it acts. Indeed, this cause of sensation appears from all ordinary experience to act not only without caprice, but with perfect and unvarying regularity according to discoverable laws; and so far this cause or power seems different in kind from our wills. But the experience of miracles makes visible the before unseen analogy of this power to will, by giving examples of an interruption in the usual connection of phenomena, or sequence of sensations. Miracles do more; they show that the being or power which the study of our sensations has led us to acknowledge as the physical governor of the universe, is also the moral governor, the power which produces in us involuntary emotions of remorse or peace; of blame or approbation; and miracles have shown that certain men were commissioned by the Great Ruler to make known by words and books his will and his intentions to us, on many important subjects, on which we could not otherwise have discovered that will and those intentions so clearly, if we could at all have discovered them. He (Berkeley) only attacks the doctrine that the cause of our sensation is something quite unlike ourselves, unlike all minds, inert, inactive, unthinking. This doctrine he considers as not only destitute of all proof, but in a high degree improbable; and I confess I think so too. And I am well inclined to adopt the opinion which he substitutes, although one might admit the former results, and yet reject or doubt of this: that the immediate cause of all our sensations is the Supreme Spirit, in whom we live, move and have our being, setting on subordinate minds according to rules which he has allowed them to discover."

It will be seen that the astute mind of Hamilton perceived that the immediate intervention of the Deity did not provide the only possible solution to account for interruption in the usual sequence of sensations, as a study of the last paragraph in the above quotation will show. He would not have denied the intervention of intermediate agencies, provided they were of the same nature as the finite spirit of man on the one hand, and the infinite spirit of the Creator on the other. The writer will not enlarge upon this subject, but he will at once claim this modification of the Berkeleyian theory of causality as the necessary and sufficient basis upon which to rear a consistent theory of Spiritualism. The prime postulate is that man, intermediate spirits and the Divine Spirit, are of the same nature and that, consequently, substance being one and single, a possible subjective continuity may exist in various degrees and to an indefinite extent. In the mean time we must be prepared to enlarge our knowledge by an extension of the rational methods of science, and to accept an explanation as sufficient, not because (as an angel says so, but because such explanation is found to fit in with the established and accepted body of natural knowledge. Foremost among these methods is that of physiological psychology, which asserts that all mental changes of whatever nature, is accompanied by, and is commensurate

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For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEBBINS.

CHAPTER II.

SAMUEL L. HILL.
When the Association broke up, its financial affairs were in bad condition. One of its leading members, Samuel L. Hill, felt morally bound to see its debts paid. He was not bound legally, but his name had helped its credit, and he felt that he must make all good. To the creditors he said: "Give me time and I will pay you all; if you disturb me I cannot do it." In ten years every dollar was paid, thousands more than he was worth on the start. He was a simple and unpretending man, plain in his ways, of remarkable sagacity and tireless industry, his integrity and sincerity the highest, his moral courage unsurpassed, his kindness and wise benevolence beautiful, his sound judgment remarkable. He became the leading owner and manager of the Nonotuck Sewing Silk Company, enlarged their works, filled with finest machinery, and employing over four hundred persons. All that he took part in must be honest and thorough. There was no sham in him, and there should be none in his mills. His word was his bond, his credit undoubted, his promise unfulfilling.

As the village grew the school house was too small. He said to the town committee: "Give me the old house and I will build a better one." In a year his building was completed, at a cost of \$35,000. The upper story of a wing was a neat hall, for the use of the Free Congregational Society, and a library and reading room free to the factory workers and others, and he paid largely to sustain both. At a later time when all the school house was wanted, he paid over \$20,000 toward building Cosman Hall for the Society, and helped to sustain this unsectarian effort for the presentation of different opinions in religion, the advocacy of practical reforms by representative men and women, and the moral instruction and innocent recreation of the young. He also paid \$4,000 toward a kindergarten school, open to all children. Other men have paid money freely for public purposes, but few have been so unselfish as he was in well doing—not known of men—or so faithfully in their constant care for others. If sickness or misfortune came to any, his help lighted their path as quietly and cheerily as the sunshine. If weakness or vice brought the trial, his warning was as faithful as it was kind; his sage suggestion was help to a better life, and not self-righteous rebuke. He helped the deserving to help themselves, and opened ways upward for the faithful and capable, instead of using them, and then pushing them down as self-men offenders.

He was singularly thoughtful of all that might help the comfort or culture of the people. The factory girl had from him the same quiet respect any lady of the land would have; boarding houses were planned for comfort and good behavior; the atmosphere was everywhere permeated by a fatherly influence, a sense of protecting kindness. In his good efforts he had the ready help of co-workers of like spirit, his son Arthur, A. T. Lilly, manager in the mill, and others. The skilled labor needed called for good wages, and this helped to build up a tasteful village of some 2500 people, intelligent and well behaved beyond the average.

A few years ago a Christmas party was made for him in the Hall. Not far below the village was a large cotton mill, owned by another company on the river, and many Irish Catholics were employed there; but they had felt a kindly wisdom that knew no limits of creed, and they came to meet Protestants and heretics in all good will. They asked Father Hill to go to the foot of the stairs, and there was a nice sleigh, the gift of warm and honest hearts.

He was so quiet and unpretending as not to be appreciated by strangers, but his goodness and greatness grew with intimacy. In the "martyr days" of early anti-slavery, he was an abolitionist; among rigidly orthodox people he was a heretic, but with fidelity to conscience as firm as that of any Puritan. Thought of reputation or business prospects never turned his course or sealed his lips, and by this noble integrity he won the respect and confidence of all; his success a lesson to all time-servers and moral cowards, his bravely persistent industry and courage a lesson to all weak and aimless souls. He was somewhat above middle height, with a serviceable body built for useful work, a high and noble head, a serious aspect, plain and kindly manners, and the quiet ways that we often see in men of large power. Hours and days at his hospitable home, quiet talks in his last years when illness kept him from active work, are well remembered.

MRS. STETSON—SELF-CONCERN ABATED.
One of the best things for a young man sometimes is to find out how little he knows. It takes down his self-conceit and settles him into deeper thinking. At the Association I had that lesson. I was at the age when self-esteem is active, and was looking forward to the study of theology. Of course I felt wise! A Massachusetts youth who was Whig, a Unitarian, and a prospective clergyman would naturally have a fair share of complacent self-satisfaction. I had a room in a house partly occupied by Mr. Stetson and his family, from Brooklyn, Ct. Mrs. Stetson was a superior woman, a personal friend of Samuel J. May, and other early anti-slavery leaders. One evening in their room the talk turned on anti-slavery, and she quoted some Bible texts favoring freedom. Gravely and with oracular aspect I spoke of Paul and Onesimus, and of the apostle sending the slave back to his master. I can see yet the shade of amused pity that spread over her fine face as she heard me through. Then she took up the matter, and expounded the scripture in the light of liberty. As she expounded I became utterly confounded—perplexed and ashamed at my want of knowledge and moral insight. That I, one of the lords of creation, should be made to feel so small by a woman! I who hoped some day, like Scott's Domine Sampson, "to wag my paw in the pulpit," should be so humiliated by this woman, unlearned, as I supposed, in clerical lore! She was kind, but that made all the worse. My conceit was all gone, and there really seemed nothing left of me. I could not sleep half the night, thinking of my confusion and chagrin, but at last it dawned on me that it was all right, and the next day I went and heartily thanked her for her words. We became cordial friends, and having come into a teachable mood, I learned a great deal more from her.

A VIVID EXPERIENCE—THEOLOGICAL STUDY ENDED.

Another experience of that year is yet vivid. It was one of those gleams of "the light that never was on land or sea." I boarded with my uncle, Calvin Stebbins, who came only to stay a year. He was a reader of really great books, and one day he asked me if I had ever seen "Barley's Apology," a Quaker work. I did not know of the book, and had never met a mem-

ber of the Friend's Society. He handed it to me and told me how its author, Barclay of Ury—his baronial estate near the Scotch border—was a brave fighter, a chivalrous gentleman and a ripe scholar, and became a peaceful Quaker, and addressed this book to King Charles and the priesthood as an apology or justification of his views in the days of George Fox. I read the book with great interest. Its quaint language attracted me; its noble spirit and clear argument and insight held me and stirred my soul. I read it again, omitting some minor parts, but studying his views of the inner light, of present inspiration, of forms and ceremonies, Sabbaths, set-prayers, holy places, and ordained priests. A tide of new thought seemed to fill my whole soul, a flood of light seemed to illumine my innermost being. It was a lovely June afternoon when I reached the last page of the book. I sat alone in that large, square, west chamber—its low ceiling and bare floor, with my plain table covered with oil cloth, and my old Boston rocking chair in the centre, I can see all; not as through the dim haze of years, but as of this very hour. I paused half-way down the page, sat and thought, looked out of the windows, as though the grass and flowers, the sparkling stream, the great hills beyond, the hum of the mill, and the blue sky, might help me. I read on slowly to the last word, and then came an inward assurance, a new tide of spiritual life and light. I closed the book, laid my hand on it, and spoke out with firm voice: "There! I shall never be an ordained minister." From that hour all plans and studies for a clergyman's career were given up without hesitation or regret. I have some good friends among the clergy; good and true men, but my own path is clear. The world will need, and will have, higher religious teachings in the future. How they shall come is not for me to say. We can all work and wait for "the divinity that shapes our ends."

CHAPTER III.

ANTI-SLAVERY—GARRISON—WOMAN-SUFFRAGE—TEMPERANCE.

While at the Northampton Association I first knew William Lloyd Garrison, and began to understand the anti-slavery movement. There was to be a convention in the old church at Northampton, and notices were sent to the towns near, to be read in the pulpits. This was a good way to test the clergy. The abolitionists said their effort was religious in the deepest sense, their aim "to preach deliverance to the captive," and that the church and clergy were in duty bound to help. If a clergyman read a notice from his pulpit it showed his sympathy; if not, he was held as blind or time-serving, practically an ally of slavery. They said to the ministers: "If our way does not suit you, show us a better, but do something. Don't be like dumb dogs."

In this instance a notice was sent to Hatfield, and I was at home with my father the Sunday it was read in the pulpit. It was handed to the young pastor by one whom he did not like to offend, yet he knew its reading would offend others; so he coupled it with a warning not to go, as dangerous men and infidels were to be there. This facing both ways suited nobody. Before we were fairly off the steps of the meeting house, one of the best church members said: "I shall go and hear for myself." The warning was an invitation accepted by him and others. My father's advice to hear all sides, sent me there, and I found a good audience, whose general intelligence and decorum surprised me. Among the group of speakers on the platform in front of the pulpit was one quite bald, with a genial face, strong and hopeful, wearing gold spectacles, simply but neatly dressed, of substantial clean-cut form, rather above the average size, his attractive and inspiring presence giving an impression of a clear sighted man who would go straight to the mark. This was Garrison, the incendiary, traitor of politicians, the arch-heretic of pro-slavery preachers! He spoke with intense earnestness, and great moral power, but with entire self-possession, and in the best spirit. I thought, "Verily, the devil is not so black as he is painted." But the old prejudice was not gone. The next day my friend, Mrs. Stetson, my Paul and Onesimus expounder, asked me: "How did you like Mr. Garrison?" I replied: "He spoke well. I guess he wasn't in one of his black moods." She laughed and said: "You will never see him in a black mood," and I never did. Soon after this came a great convention in Boston, and I wanted to go, but did not wish to ask my father for money to pay my expenses. Fortunately, just in time, a message came to me from the great button-factory store at Haydenville, to come and help them take the yearly account of stock. I went, worked hard a week or more, came away with twenty-five dollars in my pocket, independent as a millionaire, and went to Boston for a week. In the old Marlboro chapel I heard Phillips, Garrison, Abby Kelly, Parker, Pillsbury, Pierpont and others. Such impassioned eloquence; such moral and spiritual power; such bold rebuke and warning; such exposure of iniquity in high places; such tender pleading for the wronged and plundered! I felt that they were right, and went home under conviction. But I thought that possibly this splendid eloquence had swept me off my feet, and resolved to wait a fortnight, think it over quietly, and then decide. The resolution was good, but the end of my appointed time found me an avowed abolitionist. This avowal is easy to tell of now, but it was not easy to make then. The rising generation can form but a faint idea of the sway of the slave power, the prejudice against abolitionists, and the contempt and hatred of the negro at that time. The pest reached everywhere, like the frogs of Egypt in the plague of Pharaoh. The majority of the clergy of all sects and sections, from Texas to Maine, held slavery as a divine institution, sanctioned by the Bible, and those who did not, were overawed and silent.

James G. Birney tells of a "Pastoral Letter" of the General Conference of the Methodist Episcopal Church in 1836, to their churches and ministers, exhorting them: "To abstain from all abolition movements and associations, and to refrain from patronizing any of their publications. . . . From every view of the subject which we have been able to take, and from the most calm and dispassionate survey of the whole ground, we have come to the conclusion that the only safe, prudent, and scriptural way for us, both as ministers and people, to take, is *wholly to refrain from this agitating subject.*"

The political parties were its tools. Daniel Webster made his great speech in favor of the fugitive slave law, and Whittier said of him:

"So fallen, so lost! the light withdrawn,
Which once he wore!
The glory from his gray hairs gone,
Forever more!
Of all we loved and honored, nought
Save power remains—
A fallen angel's smile of thought,
Still seen in death."
All else is gone; from those great eyes,
Which once were full,
When truth is lost, when honor dies,
The man is dead!

Edward Everett, when governor of Massachusetts, recommended the legislature to pass a law against anti-slavery agitation. Grave orthodox doctors of divinity in New England, were the clerical defenders of the slave system, and a Unitarian divine would send his mother (or brother) back into slavery to save the Union. The lesser lights did their part. I remember once giving an anti-slavery talk on a packet boat on the Erie canal, at the request of the passengers, and after its close noticing a serious looking man, with the clerical white neck cloth, talking quietly to single persons, book in hand. A man came to me and said: "That's a preacher defending slavery from the Bible." Of such as these Whittier said:

"Paid hypocrites, who turn judgment aside,
And the holy book,
Of those high words of truth which search and burn,
In warning and rebuke."

Their glory and their might shall perish,
And their very names shall be
Vile before all the people, in the light
Of a world's liberty."

Garrison was once expostulated with by his friend, Samuel J. May, a man mild but fearless, on his strength of expression. Mr. May said: "Why, Garrison, you are a perfect volcano," and the answer was: "I am surrounded by mountains of ice, and it needs a volcano to melt them."

On the first of January, 1831, in the first number of his *Liberator*, in Boston, Mr. Garrison said: "I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth and as uncompromising as justice. I am in earnest. I will not equivocate—I will not excuse—I will not retreat a single inch and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead."

"It is pretended that I am retarding the cause of emancipation by the coarseness of my invective, and the precipitancy of my measure. The charge is not true. On this question my influence, humble as it is, is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously but beneficially—not as a curse but as a blessing; and posterity will bear witness that I was right."

The soldier from the confederate army, glad of the death of slavery, will join the soldier from the army of the Union, to bear witness that this truth-speaking pioneer was a true prophet. To-day we see verified the poetic vision of Whittier:

"The grass grew green on battle-plains,
On swarved war-mountains grazed the cow,
The sword stood fast in his coils,
The spade and plough."

The pioneer abolitionists were devoted, plain in speech, uncompromising and stern in rebuke. To make out judgment of them complete, to discern clearly, not alone the spirit and temper of Garrison, but of the early anti-slavery advocates, whether Garrisonians or liberty-party men, we must put in connection with these stern rebukes of wrong something to show their feeling toward the wrong-doer, a feeling void of all vengeance or hatred, and ready to overcome evil with good. Here again Garrison's words are in place:

"The slave-holders have impeached our motives, libeled our characters, and threatened our lives. No indignity is too great to be heaped upon us; no outrage too shocking to be perpetrated on our persons or property. And now we will have our revenge! God helping us we will continue to use all lawful and Christian means for the overthrow of their suicidal slave system. Ours is the agitation of humanity in view of cruelty, of virtue in opposition to pollution, of holiness against impiety. It is the agitation of thunder and lightning to purify a corrupt atmosphere, of the storm to give new vigor and freshness to field and forest. Ours is the incendiary spirit of truth, that burns up error, of freedom that melts the fetters of the bondman, of impartial love that warms every breast with the sacred fire of heaven. Could any men but those of extraordinary moral courage and endurance, sustain unflinchingly a contest which requires such loss of reputation, and such hazard of property and life? They are the winnowing of the nation. When that slave-system falls, as fall it must—we will repay them with rich blessings. We will remove from them all source of alarm, and the cause of all insurrection; increase the value of their estates ten fold; give an Eden-like fertility to their perishing soil; build up the old waste places and repair all breaches; make their laborers contented, grateful and happy; make up the entombed genius of invention; and the dormant spirit of enterprise; open to them new sources of affluence; multiply their branches of industry; erect manufactories, build railroads, dig canals; establish schools, academies, colleges and all beneficent institutions; extend their commerce to the ends of the earth, and to an unimagined amount; turn the tide of Western adventure and Northern capital into Southern channels; unite the North and the South by indissoluble ties; change the entire moral aspect of society; cause pure and unadulterated religion to flourish; avert impending judgments and secure heavenly blessings, and fill the land with peace, prosperity and happiness! Thus, and thus only, will we be revenged upon them—for all the evil they are now doing, or may hereafter do to us—past, present and to come!"

(To be continued.)

Spirit Children Visit a Cemetery, and One Speaks to His Grandmother.

To the Editor of the Religio-Philosophical Journal:—One of my townsmen, Mr. P., a gentleman of the strictest integrity, who, till a year or so ago, resided on his farm in this county, relates to me the following, which occurred in his neighborhood a few years ago. I heard of the incident at the time, but had forgotten it till my memory was refreshed by Mr. P.'s recent recital of the particulars. The story is substantially as follows:

One summer evening, a number of children of both sexes and varying ages, while on their way home from school, and as they were nearing a cemetery, saw a cloud like object ascend from the grave-yard. When it had reached an altitude higher, perhaps, than the tree-tops, they saw a number of angels or children—or what they looked like children—emerge from the vapory cloud, and, after a little apparent hesitation, float away, going singly, or in twos or threes, in nearly every direction. My informant says he interrogated several of the school children in regard to their vision. He learned that the company which witnessed the phenomenon consisted of five or six, all of whom saw what I have described, and were positive they were not deceived. In all essential particulars they agree in the statement they make.

But this is not all. It appears that a Mr. J., who resides in the neighborhood, had lost, by death, a few weeks before, a little boy aged five or six years. On the day the above mentioned sight witnessed, Mr. and Mrs. J. were absent from home, but the mother of Mrs. J. (or mother-in-law, I do not now remember which) remained at the house. The

grandmother, who does not claim to be a Spiritualist, says that about 4:30 or 5 P. M., or about the hour the school children had the vision, while out in the door-yard, she happened to cast her eyes toward the house. As she did so, she plainly saw her little grandchild sitting on the door-step. He got up and ran toward and near her. She says she saw him so plainly, and he looked so natural, that for the moment she forgot that he was dead. Addressing him she said: "What do you want, Willie?" "I want my mamma," replied the child. At this he turned around and started toward the house, and in a moment after vanished.

The grandmother, I learn, persists in declaring that she saw the child plainly and heard him speak audibly. It is further stated to me that she has, on one or two subsequent occasions, seen the same spirit grandchild.

The above are the facts substantially as stated to me by a credible and in every way trustworthy gentleman. The incidents at the time created considerable comment in the neighborhood where they occurred. And now a few words of a general nature:

A few days ago I followed the mortal remains of a friend to their last resting place. As I was leaving the cemetery my attention was attracted to a woman who was weeping bitterly over a newly made mound—the grave of her child. Moved by a feeling of sympathy, I hesitated a moment as I passed her. Her lamentations were not loud, but were deep and agonizing. I did not question her, but I know full well that she had received little or no consolation from the orthodox religion, in whose schools she had been taught and whose dogmas she conscientiously tries to believe. How I yearned to say to her: "Come away from that grave; your darling child is not imprisoned there. The grave cannot hold the immortal, divine part of man. There is no death. So-called death is but a temporary separation of friends; nay, it is not always a separation, for the departed can and do visit us, and sometimes we can hold sweet communion with them."

"Look up! Look within! Turn away from the dry husks of a dismal theology formulated in the dark ages, and embrace the soul-elevating truth of spirit communion and the Harmonious Philosophy. 'If a man die, he shall live again.' Millions have proof positive of this; all may have the evidence. Respect and beautify, without ostentatious display, the cemeteries—the last resting place of the departed, but think not of your already resurrected friends as residents of the narrow, cold grave. They are not there, unless like the spirit children mentioned above, they go for a brief visit or from motives of curiosity, or are led and directed by wiser minds for study and improvement."

"Dust thou art to dust returneth,
Was not spoken of the soul."

Osceola, Iowa, June 1884. R. A. D.

ITEMS FROM NEW SOUTH WALES.

CAYENAGH—April 5th, at Marrickville, of typhoid fever, Charles Cayenagh, in his 39th year.

When I read the above announcement in the *Sydney Morning Herald*, I did not think it could be your N. S. W. correspondent who had thus "given up the ghost." He was a fine, manly fellow; tall and proportionately framed, and was noticeable on account of his dark, full, flowing beard. To judge from outward appearances, he was a most healthy person, sound in body and limb, and good for a lengthened term of physical life. His, too, was a cheerful and genial disposition. Occupying a responsible position in the General Post-office here, he was well-known to the public. After some association with those holding free-thought views, his attention was attracted towards Spiritualism, and latterly he was known to be decidedly spiritualistic, nor was he afraid of publicity being given to that fact. On the contrary, he frequently appeared upon our platforms, either as lecturer or chairman for some other speaker. He was a man of ready speech, possessed of a strong voice carrying with it the ring of sincerity, and of good presence, with no lack of self-command and confidence. And unlike some who possess those grand natural gifts, he knew the value of "golden silence"; he didn't inflict himself too readily upon the attendants at spiritualistic gatherings. Therefore, when he did venture to "hold forth," he seldom failed to find a patient and attentive audience. At one period he manifested much interest in the Children's Progressive Lyceum, and when acting as conductor, was a very efficient and much respected officer. My principal reason for doubting whether the obituary notice I have quoted applied to him was that I thought he lived in another suburb, a healthful, thinly-populated place called Auburn. But I soon gathered particulars of his removal to Marrickville, so as to be near friends sharing his religious opinions, and I saw the house in which his last breath had been drawn. As I anticipated, sanitary negligence on the part of the municipal authorities was apparent at a glance, and when I turned in disgust away from the reeking filth lying in the street channel, the wonder to me was—not that fever had suddenly destroyed the mortal life of Cayenagh, but that the other residents in the vicinity were not occupants of graves too. Death taking place on Saturday, it was not made known until Monday, so that the funeral, which occurred on Sunday, was not at all numerously attended. But your late correspondent was too far advanced to deem it of any moment that his remains should have a large following when finally put away.

Mr. Cayenagh's letters have acquainted you with the presence here of the Newcastle (England) materializing medium, Miss Wood. I am gratified to report that she is meeting with more success than at first, that is, in regard to phenomena; if not financially. Your late correspondent was not fully informed respecting her unfortunate surroundings and circumstances upon her arrival in this distant land. Being the first professional materializing medium to come to this colony, great expectations were indulged in by many anxiously seeking for the crowning evidence of a future life, but quite unacquainted with the best mode of arranging sittings and providing the necessary conditions. The matter of proper conditions is very important with some mediums, and of such Miss Wood is one. Having sat with her more than thirty times, occasionally with very gratifying results, under strict and satisfactory tests, yet not infrequently without the occurrence of anything beyond simple trance, I think I am in a position to speak somewhat confidently. She needs the physical assistance of an inner circle, the sympathy of the major portion of her sitters, and the exercise of patience, with the repression, for the time being, of a tendency to active, out-spoken skepticism. Upon more than one occasion have I been present where undoubtedly materialized spirits have presented themselves, and lo! adverse comment has been openly made, when the forms have retreated precipitantly, perhaps with a remark upon the destructive effect of the "cold blast" proceeding from the querulous spectator; and that has been the end of the

night's phenomena. Her sances are mainly held at the residence of a gentleman, fresh in the spiritualistic ranks, who with great kindness has made her a welcome guest and placed rooms at her service when needed. First, the sittings were held in the dining-room, an office communicating therewith and extending upon the veranda, being made use of as a cabinet. Settling was firmly secured to the door-way giving access from the cabinet (the door itself having been removed) and I have seen six or seven different materialized forms come out thence, one after another, two and three of them being in sight together. A great hubbub was made about the cabinet. It was alleged that accomplices entered from the veranda, although Miss Wood is a stranger, having neither relative nor acquaintance here, but how either medium or accomplice penetrated through the netting was not deemed worthy of explanation. Now, however, when sitting at the house in question or elsewhere, Miss Wood dispenses with a cabinet, and is tied, or tied and stitched, to a chair, placed in a corner, with blank walls on either hand, and curtains a couple of paces away, in front of her. Her principal control, an American-Indian girl, named "Pocha," very often over three feet in height, a little, dark-bodied little creature, wearing white robes, and speaking with a thin, reedy kind of voice. The skeptics say it is either the medium upon her knees or a rubber doll inflated with air. Dolls can't walk alone and write with pencil and paper, as Pocha does; and if Miss Wood were playing the trick on her knees, there would be a lack of due proportions in body and limb, which there is not. Besides this, I have seen Pocha go through the process of dematerialization; in front of, but away from, the curtains; and she has several times drawn aside one curtain while materialized, so that we might see the medium as well as herself. These excellent proofs of the separate identity of spirit and medium are only afforded when conditions are good, and that state of goodness seems not to prevail coincidently with the presence of unreasonable and very skeptical individuals; consequently they give no heed to what others witness, of which sight to them is denied.

I have been more or less mixed up with the advocates of Spiritualism for the past twenty years, and am somewhat susceptible to mental impressions coming—as I think—from the Spirit-world. Some three weeks or so after your late correspondent's decease, at an extemporized sitting for physical manifestations, at which Miss Wood was present, I felt that friend Cayenagh was indeed by my side, and was moved to make a declaration that he was determined to appear to us soon as a materialized spirit. Subsequently at one or two sances Pocha described a gentleman with a long dark beard as making great efforts to build himself up, and what purpose to represent him was indistinctly seen projecting a short distance from the curtain. On the night of the 16th May, when the circle was not a large one, but comprised five or six of us—who were well acquainted with Mr. Cayenagh, he materialized himself sufficiently to obtain instant recognition; and unlike many of the forms seen at Miss Wood's sittings, he could speak, perhaps not so volubly, but quite as clearly and emphatically, when he "walked among men." Acting upon one of those peculiar impulses which move me now and then, I inquired if I should take up the work he had relinquished as correspondent to the RELIGIO-PHILOSOPHICAL JOURNAL, and the reply was a forcible and distinct "Yes." This letter is the sequel; and if agreeable to you, I hope it will be but the first of a series, not always so lengthy. I promise you, for I can well understand the limitations of space even in a paper of such generous dimensions as yours.

Just now we have no professional lecturer here on the spiritualistic platform, Mr. Charles Bright being still away in New Zealand, where he is doing good service. Dr. Hughes, the whilom Christian minister, and Mr. T. Walker, the regent Spiritualist (once known as the "boy orator") occupy two of our theatres on Sunday evenings, giving utterance to atheistical sentiments, as iconoclasts they may do good, but with their atheism I have no sympathy, although it is not a thing to be ashamed of, if it be the outcome of individual thought and research.

Our Children's Lyceum is now held in a commodious building, with large rooms most elaborately and elegantly decorated, belonging to a professional dancing and deportment, a Mr. West, whom I take to be an American. An excellent entertainment of an exclusively secular nature, was given there last Sunday, and was much appreciated by a goodly audience. Sabbath freedom is also upheld by an afternoon promenade concert, every Sunday, at the hotel grounds on the shores of the once famous (or notorious) Botany Bay. The Sabatarians are much exercised in mind at these innovations, and it is said that steps will be taken to put a period to the "desecration" of the holy day. GEORGE WRIGHT, Stanmore, Sydney, N. S. W., May 21st, 1884.

A Vision Verified.

The St. Louis Spectator gives the following account of a vision which the wife of a Confederate soldier had:

"During the siege of Vicksburg the wife of a Confederate soldier was living with her parents in the interior of Mississippi. One night she had a vision, in which she saw the fortification in which her husband was on duty. In front was an earthwork where the men were protected from the fire of the enemy, but in the rear was a rise of ground which was exposed to bullets. She saw her husband attempt to pass over this small eminence, saw him fall, and saw his companions carry him to an unexposed position, and there he died. She saw the preparations for burial, the coffin in which he was laid, distinctly noticed the knots and marks upon its unplanned lid, and all the sad duties connected with the burial. The vision made such an impression upon her mind that she related the story to her family, and her father wrote down all the particulars as she saw them. She had not been in Vicksburg since it was invested, and consequently knew nothing of the situation of the works, and had received no letter from her husband from the time the Federal forces closed around it. Several weeks afterward Vicksburg surrendered and the Confederates were paroled and returned to their homes. A young soldier, a friend of the other soldier, came home and brought the news of his death, and every incident connected with his taking off, the situation of the works, the manner in which he was shot, the circumstances of his interment to the minutest detail corresponded to the vision of his wife as recorded by her father."

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CHICAGO, ILL., Saturday, July 5, 1884.

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Last Hours—Orthodox and Heterodox.

Thomas Carlyle well said: "To die decently is a small thing; to live truly is man's highest work." Life is a better test of character than the change which we call death, and to prepare to live righteously each day is the best preparation for that great change which awaits us all. Pitiful, it is, to see what large stress the Christian world puts on the death of Jesus, and what little on his life. His death was but the result and completion of his earthly career. That prayer on the cross: "Father forgive them, they know not what they do," was the sweet utterance of the spirit that had animated and inspired his daily actions, and without those actions would not have been possible. A good beginning, a faithful persistence in well-doing and a peaceful transition will come in natural succession, the last largely dependent on what transpired before it. Why, then, make the last so much and all the rest so little? We can judge a man by his life far better than by his death, because that life tells a long story of persistent faith and tenderness, of courage and fidelity—if it be a true life that is; if not, the story is of weakness and darkness of faith—while his death only tells the mood of a short hour in which pain or dullness of bodily senses often play a large part. Other things being equal the death of the righteous is most peaceful, yet sometimes the bad man may seem to sink calmly away, while the good man's last breath may be drawn in agony.

Most absurd is it to think that none die peacefully except those who "believe in Jesus." In the narrow evangelical sense—who have been "redeemed by his atoning blood." Doubtless glimpses of the glory beyond the veil and the spirit presence of friends gone before, often light up the last earthly hour with a heavenly radiance, but these do not come to the orthodox Christian only, but to Pagan, Jew and Christian alike, in all ages and lands.

The assurance of a blessed future is not for the follower of Christ alone. The hymn reads:

"Jesus can make a dying bed,
 Feet soft as downy pillows are,"

but Cicero, in Pagan Rome, in his charming essay, *De Senectute*—Of Old Age—tells us how, as he draws near to death, he seems to be getting sight of land, and about to enter a pleasant harbor after a long voyage. Looking for the delight of a reunion with friends he says: "O glorious day! when I shall go to that divine company and assembly of spirits." To him his friends are in an existence more truly living than when here. Socrates, quietly waiting for the fatal cup of hemlock, serenely said to his weeping friends: "No evil can happen to a good man, either in life or after death." Those whom orthodox professors count as lost heretics and infidels, die in joy unspeakable. Alexander Pope, in his wonderful hymn, said:

"Hark, they whisper! angels say,
 Sister spirit come away!"

"What is this absorb me quite,
 Steals my senses, shuts my sight,
 Drowns my spirit, draws my breath,
 Tell me, my soul, can this be death?"

But the spiritual opening of the inner life of which these golden words give some faint idea, is no partial gift bestowed only on orthodox pietists. Even through the murky clouds of creed and dogma these experiences come to spiritual-minded men in their highest hours of life or death—especially at the

last hour on earth. But they come with clearer light where there is natural spiritual culture and education. Not long since we heard of the last day of a veteran Spiritualist, a man beloved and honored by all, and greatly loved by his family. His illness was sudden and unexpected, his pain at times severe, but in intervals of bodily ease he told his children he must leave them, asked them to be of good cheer for their own sakes, and that his passing away might be cheerful, he gave directions for his funeral, told them he should be present to see and hear all that was done or said, and should ever do all he wisely could for them, and then his voice failed and he sank into a trustful rest like a weary yet happy child—no fear or gloom, yet "the blood of Jesus" was of no moment to him, he had no faith in atonement, or Trinity or an infallible Bible, but he did have inspiring faith and sustaining knowledge of the future life and of Spiritualism. Of him on his death bed, as of many of like views, it might be said:

"The lowly chamber of thy rest
 Shall beam with many an angel-guest,
 And Nature lay her tribute sweet
 Of health and beauty at thy feet.
 No creed shall blind thy free-born might
 Nor shadow veil the heavenly light,
 But sorrow from thy soul shall cease,
 And God's own presence give thee peace."

A young man passed away some years since in Western New York, a Spiritualist, and the only son of a widowed mother. He was of excellent personal character, and was the skillful manager of their large farm. Thoughtfulness for others was his marked trait. On his bed, when he felt he had but a few brief hours to live, he was quietly suggesting plans for the future good of the family, and told his mother he wished to see their hired man—a person whom he respected and trusted. The man came, and his dying friend said to him: "I owe you a hundred and fifty dollars; when I am gone it may take you months to get it, and you should have it now." His mother brought the money and paid it over. The duty done so quietly and pleasantly on his part gave him new peace. In two hours he had entered the life beyond as easily as one would pass into a lighted room. He was not helped, or hindered by any thoughts about "salvation by Christ," for such ideas were no part of his education. A Persian poet, far from Christian teaching, centuries ago in his own death bed gave a golden poem in which he said:

"Let the house forsaken perish;
 Let the shell decay;
 Break the cage, destroy the garments,
 I am far away.
 Call not this my death, I pray you;
 'Tis my life of life,
 Goal of all my weary wanderings,
 End of all my strife."

The immortal life is in us, and gleams from the regions beyond the grave, come to the good and true of many creeds. We would not dim their radiance in life or in the last hour, but let us put aside the false conception that none save those "ransomed by the blood of the Lamb," can live religiously or die in sweet peace, or in such joy as no words can tell.

To Your Tents, O Israel!

This was the universal war-cry of the Jews. When an obnoxious law was made, a tyrannical act done, the gathered people looked in silence from under bent brows, fill some one voiced their unspoken thought and shouted, "To your tents, O Israel." It meant war, rebellion, letting loose fierce and bitter passions. We have changed all that. The cry to hosts of people in all our cities, with every recurring summer, is not a call to force and prolonged activity, to daily combat, but to peaceful rest, to social enjoyment. The dwellers in the cities discover that their thoughts are getting less clear, their motions less elastic than they ought to be, and turn from the noise, dust and smoke to the pure and peaceful scenes of the country—from the fierce antagonisms, the intense rivalry of trade or politics, to new and quiet thoughts; from the care and orderly arrangement of home to the free tent-life. In the shadow of the woods, where the summer breeze whispers of peace, and restful communion with nature restores wasted energies.

The camp meeting is a purely American institution. The gathering in scenes of natural beauty of a mass of people with similar tastes and purposes, the free, unconventional life, where the very want of some accustomed things even seems to add a zest to life, is an experiment never tried out of the United States, and not even here by the very rich. The different religious denominations learned from their early efforts the need and the use of camp meetings. While the country was yet young, when no large buildings could be had, camp meetings for a few days at a time, were a real necessity. But soon it was discovered that health to the body as well as a new life to the soul could be had by a little wholesome neglect of business, a little suspension of accustomed activities, a little diversion of attention, if not to new thoughts, at least to a study of the bearings of old ones in new directions and under new influences. All over the land, as summer comes, is provision made for the assembling of the crowds needing health, rest and recreation, and every year thousands go for a shorter or longer period, and return refreshed, better fitted to take up the burden of life, stronger, happier, wiser because for a little while they have communed with Nature, and shaped their life more in accordance with it.

The Spiritualist does not like the ordinary religious camp meeting. The atmosphere is apt to seem slightly sulphurous when some fierce-eyed "soldier of the cross" tells of "sinners in the hands of an angry God," the real or simulated spasms of repentance, or soul-storms of conviction, the fiery exhorta-

tions, the verbose supplications, seem too much like a renewal of the excitements they have fled from; besides other vital objections which exist. But a Spiritualist camp meeting is, not only to thousands of Spiritualists, but to other thousands, one of the most delightful spots upon earth. No long rows of dingy, silent tents, all alike, no gloom or stiffness, but each cottage or tent made as pleasing in exterior, as comfortable within, as is possible for the taste and means of its occupant. A walk through the ample, well-kept streets of such a meeting is full of pleasant surprises, kaleidoscopic changes of color, and new forms of decoration continually presenting themselves. Then, too, such a camp meeting is not meant for the mortification of the flesh, but its building up. There is always a good hotel, always excellent provision for physical needs. It is not strange that, year after year, people who don't want to have anything to do with Spiritualism, visiting one of these camps on business with some "tent dweller," with grim resolve to leave as soon as the business is done, forget their resolution and stay to the end of the meeting, and come again the next year. Nowhere are men and women more natural and unconventional, nowhere does Spiritualism take on a more varied aspect, nowhere does the enthusiastic prophet of the good time coming, meet with such spontaneous, hearty appreciation.

Are there any evils springing from these gatherings? Yes; what mortal thing can be free from evil? Have not orthodox camp meetings been denounced sometimes? There is something in the freedom of the tent-life, the relaxation of the bonds of city restraint that is easily taken advantage of by those of the baser sort. In some of the Spiritualist camp meetings they have sometimes been plagued with the presence of men and women who were morally foul, and there did not seem any way to cure the evil. But the better class were determined their pleasant summer gatherings should not be under the control of a class whose teaching and example were vile, and most of the Spiritualist camp meetings are now as free from all offensive things as those of the rigidly orthodox, while they are far more pleasant to dwell in. The gathering of the clans will soon begin; the people are already preparing to flock to the camps. On every hand may be heard the modern equivalent to the old Jewish cry: Are you going to camp meeting?

The Immortal Life.

Very interesting and remarkable indeed is the world-wide thought and questioning on this great matter. This is called a materialistic age, and it is, but it is also a spiritual age. The foundations of faith are shaken by new inquiries, the supremacy of the senses over the soul is proclaimed, the agnostic doubts all that his hands cannot touch, or his dim eyes see; but ever the soul asserts itself, the old questions are asked with new light to help their answering, the old foundations are shaken, and thus settled down firmly to solid bed rock, and so the light of immortality still shines all the brighter in a growing number of open souls. John W. Chadwick, a gifted and earnest liberal Unitarian, writing of man's origin and destiny, says:

"But does the argument for immortality perish with the collapse of the New Testament legend of the resurrection of Jesus from the dead? It does undoubtedly for many tender souls, whose faith has been stayed entirely on this legend. It may be that, apart from this, there are abundant and conclusive reasons for 'a hope full of immortality.' It is my own conviction that there are. But the majority of Christians have so long regarded the resurrection of Jesus as the exclusive ground for such a hope that a long and weary time must necessarily elapse before the force of other arguments can be apparent. Not this is all. In order to increase the reliance of mankind upon the resurrection of Jesus as the pledge of personal immortality, the Church has studiously and persistently depreciated the value of all other arguments. . . . The son of a Unitarian minister, himself one of the noblest of our younger men, told me long ago that reading carefully his father's books and manuscripts he was astonished to find that the total stress of his argument was on the desirability of knowledge of God or immortality without the Bible revelation. If a Unitarian minister, of date so recent, esteemed by his contemporaries one of the most spiritual of their race, could thus disparage every natural argument, the average tone of Christian thought down the centuries is not difficult to imagine."

In view of these considerations it may well be that the deep ire of immortality which has of late settled upon so many minds, is not a state of mind that will persist for any length of time. It only marks the violence of the reaction from the unsubstantial paganism of the popular creed; this and the inability to at once economize a field of argument which has so long been systematically disclaimed or disregarded. The resurrection of Jesus may be a legend, or it may be a natural occurrence, for there are those living to-day who know that their friends have arisen. But how painfully true is the statement of Mr. Chadwick, that "the Church has studiously depreciated the value of all other arguments." The church does not give man faith in his own soul or in his healthful senses, only faith in a book which they claim as infallible, but cannot prove the claim.

In this transition stage of thought, we want "to economize a field of argument," and gain facts as well as argument to emphasize and put on sure foundations the truth of personal immortality. Here let us say that we think such Spiritualists as base their faith solely on phenomena, and ignore the "voice within," are but shallow and external in their thinking. The facts of spirit presence are of great value, but the soul testimony to that future life, which it feels and knows by spiritual intuition is also of great value—each helping and confirming the other, and both full of beauty and power.

Strong and triumphant, to a height seldom reached, was Theodore Parker's faith in immortality—not because the Bible told of it, but because his soul, greater than any book, declared it. But the field of fact and argument opens to new breadth and wealth as we come to Spiritualism, with its new psychol-

gy, with clairvoyance, magnetism, psychic phenomena, wonderful yet natural, and its great philosophy of life. A glimpse of this we gain from a word of A. J. Davis (Great Harmonia, vol. 5, page 488, etc.):

"This beautiful world is but a workshop. . . . When obtaining our best prospects and impressions of creation, we but look through the basement windows of the great eternal Temple. Admirable and desirable as is this earth, it is but a factory, where the soul is made capable of its flight to a better home and a healthier latitude. . . . Spirit rides the chariot of matter. Side by side they journey to the human organization. Then spirit being detached and individualized, transcends the material vehicle, and becomes the master-flower in the garden of God. Nothing is more philosophical and beautiful than that this world is the incipient school, the rudimentary plane, where the spirit is educated and prepared to enter naturally upon a higher existence. . . . Will you not eat, drink and sleep intelligently? . . . Not a pebble marks your pathway; not a flower springs beneath your feet but holds a private relation to the thoughts which you entertain concerning it. . . . Do you yearn for a purer future? And to be clad with a beautiful spiritual body at death? Then feed wisely upon better substances, drink of better fluids, and habitually think better thoughts. For everything which your digestive functions assimilate, is to some degree, manufactured into the fabric of your spirit's body; and every unworthy thought of your mind will long linger about and darken the vestibule of wisdom's immortal temple. . . . Millions of spiritual beings are daily helping humanity."

By these inspiring studies we shall see that we are made to last; that our interior and spiritual body is not touched, save to be released by death; that our personality survives and endures; that our work goes on. Spiritualism has, and will have, large and leading part in these coming studies of man's origin and destiny. Let us be ready to do our part in this needed work.

The Battles of To-Day.

The accounts of great battles will always have an interest few other themes possess. Bright and glowing things, terrible and ghastly ones, belong to a battlefield. The enormous concentration of power in the moving masses, the pitiful weakness of the wounded, the flash and the smoke, the triumph and the death, human passions, hopes and fears, raptures and tortures, are all represented by great battles. It is these that make up the fascination belonging to the memory or the description of a battle.

Yet we see only a part of the picture. So many killed, so many wounded, a great cause won or lost, helped or retarded, these are all that remain in our thought when the smoke of battle has cleared away, when the thunder of the cannon has ceased, the shot-torn flags have been furled, and the life, the glory, the furor of the delight of conflict have passed away. Yet for long years after, from shattered hearts that stood not in range of bullet or bayonet, will go up a wall of agony; desolation will brood around crushed homes that were far away from the battle field. No one can tell where the effect of a great battle may reach, or where its influence shall cease.

All this is true, too, of those battles of opinion through the ages. Not un seldom has the conflict of ideas been transferred to the field of personal combat. It is not hard, perhaps, to trace how the conflict began; not difficult to find record of the incidents of the campaign, but we must wait long before all the results of the contest can be gathered up. The shock of the battle we know; we can tell how the forces wavered or rallied, the victory or defeat is perceived; but we do not know all the wounded, nor all that are saved; we cannot tell of the myriad lives of those, seemingly not in the fight, which have been modified, or wholly changed by two schools of thought coming into collision, and the vanquishment of one of them.

False Conservatism

The act of cleaving to something that is less than perfect, because a greater evil would follow its abandonment, is commonly called conservatism, and within reasonable limits (measured on one side by the greatness of the evil perceived and on the other by the greatness of the evil feared) it has its use, as a sort of balance-wheel, preventing violent or sudden changes. Bishop Doane of the Episcopal diocese of Ohio, is evidently a pronounced conservative; one of those who would

"Rather bear the ill we have,
 Than fly to others that we know not of."

There is a passage in the First Epistle of John, reading as follows:

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

This passage is appointed to be read on the first Sunday after Easter, but there is such a weight of evidence that it is an interpolation, that the revisers have omitted it, in deference to the almost unanimous judgment of the highest scholarship of the day. Apart from the decision of the revisers, it has been almost universally rejected. Because the learned ministers of the Episcopal Church know this, a custom has grown up of omitting this verse, or accompanying the reading with some statement of its doubtful authenticity. Bishop Doane forbids both these practices. He says:

"No word of the present English bible—which is the bible for us—can be touched either by criticism or by skepticism without disloyalty to the church, danger to the truth and harm to the soul. The creation of doubt is the beginning of infidelity."

That is, it is less dangerous to quote an admitted forgery as divine truth than to omit it or question it. It will "harm the soul" if they do not believe what they know to be false. Why? Because the church has permitted itself to be deceived, admitting a forgery as a genuine writing; to proclaim this is to proclaim the church was not inspired in her endorsement of the Scriptures; a more deadly error, he thinks, than acceptance of the false words as true. This is conservatism run mad, a sort of radical conservatism. What "danger to the truth" there can be in refusing to countenance a falsehood, is not readily discoverable. "Disloyalty to the church" which proclaims itself "the pillar and ground of the truth," there may be, but

with all due respect for the Bishop we think it better to be loyal to truth, even if in doing so we should seem to be disloyal to all the churches. The "creation of doubt" may be a terrible thing to a Bishop, but an honest man will not be too much afraid of it.

"There lies more truth in honest doubt,
 Believe me, than in half the creeds."

A Murderer Gone to Jesus.

Some months ago a man named Luke Phipps, shot his wife in a ferry boat on the river between Detroit and Windsor, escaped, was caught at South Chicago, taken to a jail, tried in a Canadian court, sentenced to death and hung a few days since. His wife was a bad woman, and he a bad man. He shot her in a passion, and their four children are left destitute. He was of a good family, had help to carry on honest business, but seems to have always failed in that, and gravitated to some mean vocation and to dissipation.

A "minister of the gospel" visits him in jail, prays with him, prays on the scaffold in the presence of a company of open-mouthed spectators; all this fulsome parade of devotion gets into the newspapers, and the miserable murderer is "saved by the blood of Jesus!" Can any thing be more absurd and demoralizing? If Jesus could return and speak, he would surely make earnest protest against such shameful use of his name.

The murdered wife, not having been prayed for in this ostentatious way, nothing is said of her future condition. We are left to suppose that, having died without benefit of clergy, Jesus has not saved her. What degrading folly is all this?

GENERAL NOTES.

Jesse Shepard, the musical medium, is now in England.

Mrs. J. W. Still, trance and test medium, has an engagement at Copenhagen, N. Y.

Dr. J. A. Marvin, of Detroit, Mich., is at Lansing, Mich., where he will remain a few weeks.

Capt. H. H. Brown's address until further notice will be at Queen City Park, Burlington, Vt.

A. B. French is to speak at the Lansing camp meeting, Saturday and Sunday, Aug. 9th and 10th.

Lyman C. Howe has closed his engagement at Indianapolis, Ind. He will lecture at Old Mission, Michigan, during July.

Mr. M. J. Burr, Charlton, Iowa, has kindly remembered us, and sent his photograph. It is good, and we place it with our collection.

Mr. N. L. Norton, of Austin, Tex., has just written that Dr. Henry Slade has been there for the past week, and given satisfaction.

Mrs. Emma Hardinge-Britten will lecture at Republican Hall, N. Y., July 6th, 13th and 20th.

Dr. Dean Clarke has just returned from California, and will visit his brother at Sheboygan Falls, Wis.

Mrs. Sarah E. Allen, Geneseo, Ill., has sent \$2.50 for the poor fund. This is a worthy object, and she has our thanks for her contribution.

Mrs. Maria M. King finds her Western home at Breckenridge, Col., to be very pleasant, although there has been more rain there this year than is usual.

James McDowal, in the *Medium and Day-break*, claims to have conversed with Jesus through the mediumship of a mesmerist clairvoyant. He asserts that the spirit of Jesus is only one of myriads.

Mr. W. H. Blair will speak before the Peoples' Spiritualist Society in Martine's Hall, 55 Ada street, next Sunday evening at 7:45. His subject will be: "Who are the real infidels?"

In Dr. Jos. Rodes Buchanan's Essay, "The Rational Aspects of the Mind-Cure Craze in Boston," he was made to say in fifth paragraph, thirteenth line, the "Dominican Monk Faules," when he meant the Dominican Monk Tauler.

Mr. and Mrs. J. F. Grove, of Ohio, spent several days in the city last week. Mrs. Grove is developing as a medium; already she has given fine tests of spirit presence, and will undoubtedly accomplish much good through her mediumship in time.

The speakers for July at the Everett Hall Spiritual Conference, will be as follows: The 5th, Judge Good, of Plainfield, New Jersey; the 12th, Judge Daily; the 19th, Albert Smith, and the 26th, Deacon D. M. Cole, all of Brooklyn.

We are requested to state that Prof. Buchanan's promised work, "Therapeutic Sarcognomy," designed as a guide to magnetic physicians and to electric practitioners, has been delayed in publication by the enlargement of his plan, to include a full exposition of modern electro-therapeutics, and the new methods introduced by himself, which revolutionize its applications to disease, and develop its applications also to ethical culture and to Spiritualism.

John B. Alden, the irrepressible and wide-awake New York publisher, is about to visit his boyhood home in Iowa; he hopes to find the old patch of wild strawberries that supplied his wants in his younger days. We fear he will be disappointed; he is more likely to find an A 1 creamery of a thousand cows capacity on the spot. If he can invent a method to supply first-class butter as cheaply as he now does standard literature, the victims of oleomargarine and butterine will bless his memory and plant wild strawberry vines over his grave, should he ever find time to die.

On the eighth page, if the reader scans carefully, may be found an advertisement of Lake Pleasant camp meeting. Editorial reference is made for fear the diminutive size of the notice may cause it to be overlooked. The JOURNAL'S Editor-in-chief expects to occupy his quarters at that camp during August, and hopes to meet thousands of his old friends as well as thousands of new acquaintances.

In the opinion of expert investigators, an alleged medium passing under the name of Edwards has been fooling the people in Brooklyn. A slight modification of stale tricks with cards, and the old rope-tying swindle seem to be his stock in trade. An explanation of how he operates is hardly necessary at this time, and we forbear using valuable space therefor. We can name a committee of prominent Brooklyn Spiritualists who are able to cope with this dabster.

Mr. Richard Arnold, an old and prominent Spiritualist, and city passenger and ticket agent of the Grand Trunk Railway at Toronto, Can., passed to spirit life a few days ago, from that city. The Toronto Globe says: "He leaves a widow and two daughters, one of whom is the wife of Mr. William Wainwright, Assistant General Manager, and the other of Mr. James Stephenson, General Passenger Agent of the Grand Trunk Railway." The funeral took place from his late residence, 253 Parliament street. The arrangements were under the charge of King Solomon Lodge A. F. and A. M.

"The Proceedings of the Illinois Press Association" at its nineteenth annual meeting, held January 30th, 31st and February 1st, 1884, at Urbana, Ill., has come to hand, gotten up in fine style, and containing a large amount of matter of special interest to the journalist. Among the many valuable productions which the pamphlet contains, is an essay by Fred L. Allen, late of the Pontiac Sentinel, on "How to Make Money in a Printing Office," and which has special significance to newspaper men generally, as it points out the method whereby the impetuous country editor may avoid the necessity of sitting on the "ragged edge of poverty," and be enabled to accumulate all the worldly riches necessary for his earthly happiness. Mr. Allen, however, did not unfold his numerous devices and schemes to enrich his coffers until he had made a fortune himself, and was ready to make his home on the Pacific coast. Being himself a practical illustration of the truth of his own theories, he thought he could on the eve of his departure, safely present them to the world as a sure guide to a competency.

The Sabbath Sentinel, a little monthly paper published at Battle Creek, Mich., at 25 cents a year, claims Sunday is not Sabbath, but a heathen innovation, its purpose is to restore the seventh day to its ancient character.

Call for the Annual Meeting of the American Spiritualist Association.

To convene at Lake Pleasant Camp Meeting, August 21st.

The American Spiritualist Association, organized at Sturgis, Michigan, in June, 1883, hereby under the authority of the Board of Trustees then elected, issues the following call for the next annual meeting of said Association, to assemble at Lake Pleasant, in the town of Montague, Mass., on Thursday the 21st day of August, 1884, to continue by adjournments for three days.

The said annual meeting will be for the purpose of perfecting the organization, by the making of a legal body corporate, by increasing the number of its members, by effecting unity and co-operation with other organized bodies of Spiritualists, and in every proper manner enlarging its field of influence and practical executive power for good.

The constitution of the Association (ever open to orderly amendment), its objects and aims, and an address to the general public, have been already circulated somewhat widely, in pamphlet form and otherwise, and are probably well known to Spiritualists at large, and will continue to become more and better known.

We trust, therefore, that the cause of an organized national and purified Spiritualism, the need of which, has been long felt, may be hailed and responded to with joy by the many thousands whose lives have been enriched and brightened by this Modern Spiritual dispensation, and that all such will unite heartily to help place it before the world in a light favorable for its reception, thus aiding to spread its benign influence to the unnumbered thousands of our brothers and sisters waiting for the light and joy which the knowledge of such a philosophy is so well calculated to afford.

The New England Spiritualist Camp Meeting Association holds its camp at Lake Pleasant through the month of August. Lake Pleasant Camp is known to be the largest and best appointed Spiritualist camp in the world. Here, during the camping season, may be met thousands of representative Spiritualists from nearly every State and Territory in the Nation, as well as a number from different foreign countries. These considerations, among others, seemed to point to Lake Pleasant as the best place to hold our annual meeting this year. The Board of Directors of the N. E. S. Camp Meeting Association has extended a cordial invitation to the American Spiritualist Association, as a sister Association working for the common good of Spiritualism. This act of courtesy does not, of course, commit the Lake Pleasant Management to the aims and objects of the American Spiritualist Association, but many of its members are known to be favorable thereto, and it is hoped that a thorough exposition of the purposes of the A. S. A. will make apparent to all who attend the season of our annual meeting, the need of organization for effective work on a common basis and in a business way.

It is desirable that all associations of Spiritualists already made, who approve of our objects, should appoint delegates to be in attendance in case it should become desirable for them to act officially in conjunction with us to effect consolidation or otherwise promote the general good of the cause.

Accommodations can be procured at reasonable rates for each delegate, and others from a distance; information on these matters can be obtained in due season from the official Announcements of Lake Pleasant Camp, which will appear at least two months before the meeting.

Signed under authority of the Board of Trustees, by HOCKESSIN, Del.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an important link in a great railroad line, and is itself reckoned an engineering wonder. It is situated a few hundred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden city. The new route will prove specially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river, the Canadian side and stop at a station called Falls View, where is a platform from which all can take an observation-Springfield (Mass.) Republican, April 11, 1884.

Continued from First Page.

with, chemical change in the ultimate particles of the brain and nerves; so that it must be accepted as final that the study of the organic side of living nature, biology, is the necessary antecedent to any satisfactory theory of subjective enlargement. As a corollary from this proposition it would follow as a matter of course, if we have to acknowledge the reality of an unseen universe around and above us, on independent grounds, that the normal and undisturbed conditions of the nervous system is the index of the fact that the doors are locked against incursions from the world of spirits; the uninvaded personality being the psychical equivalent of the undisturbed innervation. In conclusion the writer would remark that no account of a spiritualistic science is worth anything, scientifically speaking, without physical and physiological data to assist the speculative reasoner, since spirit can only be grasped by us from the material side of law and order.

Publisher's Notice.

This number of the RELIGIO-PHILOSOPHICAL JOURNAL will reach the attention of not less than forty thousand readers and thinkers who are not regular subscribers. The publisher and editor would respectfully commend the paper to these friends of progress and he asks them to give it a fair trial. If they are at all interested in Spiritualism and wish to take a paper which represents the higher aspects of religious, scientific and philosophical thought in connection therewith, the JOURNAL is the paper they want.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

We have a fresh supply of Dr. Dean Clark's oration and poem, "The Significance, Scope and Mission of Modern Spiritualism." Price, 15 cents.

Do Not be Discouraged

even if you have tried many remedies for your Kidney disease or Liver complaint without success. It is no reason why you should think your disorder incurable. The most intractable cases readily yield to the potent virtues of Kidney-Wort. It is a purely vegetable compound which acts on the Kidneys, Liver and Bowels at the same time and thus cleanses the whole system. Don't wait, but get a package to-day and cure yourself.

THE Sleepers between Chicago and Toronto, running through without change via St. Thomas, which the Michigan Central and Canadian Pacific put on in May, have proven a great success. Leaving Chicago at 4:15 P. M. on the Michigan Central East N. Y. Express, the traveler arrives in Ontario's busy metropolis at half-past nine next morning. Returning he leaves Toronto at 1:20 P. M., and arrives in Chicago next morning at 7:35. The round trip thus consumes but two nights, leaving the day time for business. These facilities exercise no little effect upon the increasing commercial and social relations of the two cities. As soon as the necessary arrangements can be made after the opening of the new Canadian Pacific line between Toronto and Smith's Falls in July, this valuable through car system will be extended to Ottawa and Montreal.

Origin of Ammonia.

Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—Encyclopedia Britannica.

Every housekeeper can test baking powders containing this disgusting drug by placing a can of the "Royal" or "Andrews Pearl" top down on a hot stove until heated, then remove the cover and smell.

Dr. Price's Cream Baking Powder does not contain Ammonia, Alum, Lime, Potash, Bone Phosphates. It is prepared by a Physician and Chemist with special regard to cleanliness and healthfulness.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

Mr. Charles Dawbarn will lecture for Spiritualist and Liberal Societies within one hundred miles of New York. Address, 463 West 23rd Street, New York City.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Cayton, O. P. O. address, Berlin Heights, Ohio.

DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3. and 12 c. Register your Letters.

SEALED LETTERS ANSWERED BY B. W. Flint, No. 1527 Broadway, N. Y. Terms: \$2 and three 2 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Ayer's Ague Cure is warranted to cure all malarial disorders, when the directions are faithfully followed.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$2.50.

Passed to Spirit-Life.

Passed to higher life, from Helena, M. T., June 4th, 1884. Joseph, wife of G. B. Vaughan, aged 55 years. (Mrs. Vaughan was formerly Mrs. A. A. Howard, Magnetic Healer, and she had many warm friends in Nebraska, Nevada and California.) The poem "There is no Death," was read at her funeral, as expressive of her belief.

LAKE GENEVA SEMINARY. Lake Geneva, Walworth Co., Wis.

A cultured Christian School for young ladies. The house is brick, fire proof, steam heated, gas lighted, sanitary complete. These are mentioned. The school hall is equally well appointed. Fall term opens September 17th. Apply for Catalogue.

TAINED.

Chemists of the nation charge the Royal Baking Powder Company with the use of the powerful drug AMMONIA in their Powder; that no article of food should be tainted by this unsafe drug; that it is unfit for appearance in any human diet; that its long continued use in any form will derange the blood; that it is only found in the natural food and drink of man as an accidental impurity.

That NATURE ABHORS and expels it as an excrement.

That in a Baking Powder it has not even the virtue of necessity.

If the charge is unjust, would it not be an act of justice to themselves, as well as a polite concession to a deeply interested public sentiment, to answer the charge? To answer immediately? To answer honestly? Oily evasion won't do. Oily dignity, oily plausibility, oily non-committal won't do. Ridicule won't do. Come forward in a manly way and give the public evidence that justifies its use.

5 per cent. of Ammonia.

I find PRICE'S CREAM BAKING POWDER a WHOLESOME and STRONG combination of PURE MATERIALS, entirely free from AMMONIA, which is contained in almost all other Baking Powders, including the "Royal," in which I HAVE FOUND AS HIGH AS FIVE PER CENT. of this unnecessary substance.

Prof. CHARLES E. DWIGHT,

Chemist, Laboratory, Wheeling, W. Va.

June, 14th, 1884.

PROTECTION.

Every housewife can try the "Royal," or any brand of Baking Powder, by placing the can, top down, on a hot stove till heated. Remove the cover, and if there, she will smell AMMONIA. After which she can change it for Price's Cream that has nothing base in it.

100,000 ANGRY HOUSEKEEPERS.

Wish to know why the Royal Baking Powder Company withhold from the Public the simple intelligence that their Powder contains AMMONIA.

Eminent Physicians and Chemists

SAY THAT

AMMONIA IS A DANGEROUS DRUG

in any human diet. ITS USE IN FOOD IS AN OFFENSE TO NATURE.

Tartrate of Lime is found in all Cream of Tartar. It is a natural product, of vegetable origin, derived from the wines which produce Cream of Tartar. It is a constituent of the grape, as well as other fruits.

The idea that Tartrate of Lime can be converted into lime at the temperature of the oven is the rankest nonsense, and could only originate in the brain of one totally devoid of chemical knowledge. The "Royal" contains it. It has no injurious action upon the system.

The crying of "Lime" in the way the Royal Baking Powder Company do is another trick to extricate themselves from the use of the powerful drug Ammonia in their powder.

DO NOT TAKE OUR WORD FOR IT.

Every housekeeper can prove the truth of our statements by placing a can of the "Royal" top down on a hot stove until heated, then remove the cover and smell—"AMMONIA." This test will show that the "Royal" contains AMMONIA; that DR. PRICE'S CREAM BAKING POWDER does not contain Ammonia. The strength of our powder can be proven by the consumers' reliable test.

THE TEST OF THE OVEN.

Dr. Price's Cream Baking Powder is superior to the "Royal." It contains no Ammonia. The "Royal" contains Ammonia. The use of Ammonia in articles of food I believe to be injurious.—ELIAS H. BARTLEY, B. S., M. D., Chemist of the Department of Health, Brooklyn (N. Y.), May 20, 1884.

Price Baking Powder Co.

WRITE WHEELER & HAWKINS, 91 PAUL, MINN. for information regarding investments.

CAYUGA LAKE MILITARY ACADEMY, Aurora, N. Y. Maj. W. A. FLINT, Principal.



READERS of the JOURNAL need not be sick, need not complain of lame weak back. Our Magnetic Shields will remove all the life forces, increase vitality and send sunshine and happiness in homes long clouded by disease. It is foolish to ignore the grandest truth that ever dawned upon mortal mind. Why not investigate and find out what Magnetic Shields are? Find out something about the inventor of these Shields. Do not examine this subject with a hesitating, crystallizing into a thought of Humbug! This Shield is not that kind of a drug! I send for our Book, free to all. It will harm you to read it. Send postal card for one at once!

Chicago Magnetic Shield Co., No. 6 Central Music Hall, Chicago, Ill.

THOSE OF OUR CUSTOMERS

Who have not received our Pocket Map of the United States printed in Colors, showing the new

STANDARD RAILROAD TIME,

And the difference between Standard and San Time in all the Cities on the Continent will have one mailed to them upon receipt of 10 cents in stamps.

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Newspaper Advertising.

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\$250 A MONTH. Agents wanted. 60 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Curing Disease By Spirit Power. By Letters. Distances no obstacle to cures. All manner of illnesses treated. Send for circular of explanations and terms. MILTON ALLEN, 2411 N. College Ave., Philadelphia, Pa.

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Call on J. H. Powell & Douglas, 117 West 12th St., Chicago, Ill. They will show you the best and cheapest method of outfitting. POWELL & DOUGLAS, Manufacturers of Wisconsin, Pump etc.

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AGENTS WANTED to sell DR. CHASE'S SCOTCH REMEDY. Sells at sight. You double your money. Address Dr. Chase's Typing House, Ann Arbor, Mich.

WANTED A WOMAN of sense, energy and respectability for our business in New York, middle-aged preferred. Salary \$8.00 to \$10.00. References exchanged. GAY STONE, 14 Barclay St., N. Y.

DR. SYKES'S SURE CURE FOR CATARRH. Ask Druggists for it, or address Dr. C. R. SYKES, 111 Monroe Street, Chicago, Ill.

AGENTS WANTED TO SELL THE "LIFE OF WENDELL PHILLIPS," the only authorized edition. Also, for our "HOMES DOCTOR," pronounced by the press to be the best and cheapest medical work published. Send for circulars. WILSON BROS., 81 Kilby St., Boston, Mass.

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Trance Medium,

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Is now giving attention to the treatment of chronic diseases. Aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Harmonomy will be issued next August—price two dollars. MRS. BUCHANAN continues the practice of Psychometry.

TEACHER.

A competent Teacher for a College or advanced school is open for an engagement. Can give the BEST of references. Address WALLASTON, care Lord & Thomas, Chicago, Ill.

BLAINE

Agents wanted for authentic edition of his life. Published at Augusta, Me. by Allen & Co. The renowned historian and biographer, Col. General, whose life of Garfield, published by us, net sold the twenty copies by 60,000. Until every book ever published in this world; many agents are selling fifty daily. Agents are making fortunes. All new locations; successful; grand chance for them; \$43.50 made by each agent; send 25 cents for postage. Particulars free. Better send 25 cents for postage, etc., on free outfit, now ready, including large prospectus book, and save valuable time.

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I WANT AGENTS TO SELL THE MISSOURI STEAM WASHER

To Men and Women of good character and intelligence wanting an agency, will sell a liberal chance to test it before paying for it, and return it at any time if not satisfied. It is the greatest labor, clothing and soap saver. A thousand per cent. the best washer in the world, and says capable Agents big money. For more particulars, send for circular. Write for illustrated circular. Address J. WORTZ, Gen'l Agt. for U. S. 1709 Franklin Ave. St. Louis, Mo.

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MRS. HARDINGE-BRITTEN

Will lecture in Stafford, Conn., Sunday, June 10th. At New-Haven Falls, Lake Pleasant, and Mount Bay Camp Meetings in August, and in Boston in September.

Mrs. Britten proposes to lecture in Salt Lake City, Utah, and San Francisco, Cal., in October, and say.

Spiritualist Societies

desiring her services en route from Boston to the Pacific Coast, can address her—

Care of J. W. LOVELL, Publisher,

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Up to August. After that—

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SARAH A. DANSKIN,

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During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirits of Dr. Benj. Rush, and has pronounced happiness have been permanently cured through her hypnotism.

Send for circular, and clairvoyant. (Reads the interior condition of the patient, whether present or at a distance. And Dr. Rush treats the case with a scientific skill which will greatly enhance by his fifty years experience in the world of spirits.)

Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER,

Prepared and Magnetized by Mrs. Zanetti.

Is an unfailing remedy for all diseases of the Throat and Lungs. THROAT AND LUNG CONSUMPTION has been cured by it. Price \$2.00 per bottle. Write for location for \$2.00. Address DANIEL A. DANFORTH, Baltimore, Md. Post Office Money Order and remittance by express payable to the order of Mrs. A. Danforth.

THE NEW ENGLAND SPIRITUALISTS Camp Meeting Association.

Eleventh Annual Convocation at Lake Pleasant, Montague, Mass. On Hoosac Tunnel Route, from Aug. 2nd to Aug. 31st, 1884.

ARRANGEMENTS FOR 1884.

In making the Annual Announcement to the thousands who yearly pay a visit to this noted Camp ground, the managers feel to say, that at no time in the past have they been able to present to the public a more talented list of speakers, or a more complete programme throughout, for the intellectual and social enjoyment of those who come here, than is presented for the season of 1884, and trust that it will meet with the approval of all.

SPEAKERS.

Sunday, August 2d.	Mrs. Sarah A. Hyman, Boston, Mass.
"	8d. Mr. Chas. Dawbarn, New York, N. Y.
Tuesday, "	5th. Mrs. C. F. Allen, Stoneham, Mass.
Wednesday, "	6th. Mrs. Sarah A. Hyman, Boston, Mass.
Thursday, "	7th. Mr. Chas. Dawbarn, New York, N. Y.
Friday, "	8th. Mrs. C. F. Allen, Stoneham, Mass.
Saturday, "	9th. Mrs. H. S. Little, Philadelphia, Pa.
Sunday, "	10th. Capt. H. H. Brown, Brooklyn, N. Y.
"	11th. Mrs. H. S. Little, Philadelphia, Pa.
Tuesday, "	12th. Mrs. A. N. Burnham, Boston, Mass.
Wednesday, "	13th. Mr. L. C. Howe, Fredonia, N. Y.
Thursday, "	14th. Capt. H. H. Brown, Brooklyn, N. Y.
Friday, "	15th. Mrs. N. Brigham, Elm Grove, Mass.
Saturday, "	16th. Mr. L. C. Howe, Fredonia, N. Y.
Sunday, "	17th. Rev. E. P. Powell, Clinton, N. Y.
"	18th. Mr. C. B. Lynn, Boston, Mass.
Tuesday, "	19th. Mrs. Fanny D. Smith, Brandon, Vt.
Wednesday, "	20th. Mr. J. G. Jackson, Hockessin, Del.
Thursday, "	21st. Mr. Shelley Denton, Wellesley, Mass.
Friday, "	22d. Mr. C. B. Lynn, Boston, Mass.
Saturday, "	23d. Mrs. H. Tuttle, Berlin Heights, O.
Sunday, "	24th. Mr. H. Tuttle, "
"	25th. Hon. A. H. Diller, Brooklyn, N. Y.
Tuesday, "	26th. Mr. H. Tuttle, Berlin Heights, O.
Wednesday, "	27th. J. Frank Baxter, Chelsea, Mass.
Thursday, "	28th. Mrs. Emma H. Britten, England
Friday, "	29th. Mr. H. Tuttle, Berlin Heights, O.
Saturday, "	30th. Mr. Walter Howell, Philadelphia, Pa.
Sunday, "	31st. J. Frank Baxter, Chelsea, Mass.
"	31st. Mrs. Emma H. Britten, England

PUBLIC TEST MEDICUMS.

J. Frank Baxter, Mr. Edgar W. Emerson, Dr. W. B. Mills, Dr. J. V. Mansfield, the world renowned Spirit Post Master, Mrs. Isa Wilson Porter, Mrs. Maud E. Lord, and Dr. Henry Slade are also expected to be with us.

MUSIC.

The Fitchburg Military Band of twenty-four pieces will arrive Saturday, August 2nd, and remain until Monday September 1st, giving daily two concerts—at 9:30 A. M., and 1 P. M.

Although this band has met with a great loss in the death of their late leader, Mr. Russell, we feel assured that its reputation will be fully sustained, and that the same care which led them to select Mr. Russell for their leader ten years, has been exercised in the choice of their new leader, Mr. G. A. Patz, of the Harvard Symphony Orchestra, and formerly a leader of the famous Gilmore's Band, of Boston. Mr. Patz is a fine performer, composer, arranger and conductor, and with a band composed of the best material as is the Fitchburg, we shall expect steady improvement under his tuition.

The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion, afternoon and evening. For the first two weeks of the meeting we take pleasure in announcing the engagement of Mr. J. Frank Bacon, of Philadelphia, to lead the singing by the audience, with music by the band. Mr. Bacon will also organize a choir of mixed voices, and a chorus of children to sing as opportunity affords. From the 17th to the 31st of August inclusive, the Amphion Glee Club of Troy, will be in attendance at all the meetings. This Club is a quintette of male singers; John A. Gifford, manager; N. B. Ferguson, musical director; A. McGown, 1st tenor; Jas. Palmer, 2nd tenor; J. W. Lyons, organist. The club will also give two evening concerts in the auditorium, at which a collection will be taken. Mr. J. Frank Baxter will also present the last two weeks of the meeting, and will frequently sing upon the platform.

ENTERTAINMENTS.

Evening concerts, readings, etc., will be given in Association Hall. Dancing assemblies at the pavilion every week afternoon and evening. Friday evening August 22, grand fancy dress party.

H. L. Barnard, of Greenfield, with his usual characteristic enterprise, has built a skating rink 70x170 feet, for the pleasure of the lovers of that fascinating art, which will be opened to the public July 14th. Special trains for the accommodation of dancing parties, and for the rink, will be run from Turner's Falls and Greenfield on Wednesday evenings, August 13, 20 and 27—and from Athol on Thursday evenings August 14, 21 and 28.

TENTS AND LOTS.

Those who wish to secure lots for tents or cottages, lumber for tent floors or building purposes, or have tents ready for occupancy upon their arrival, should correspond with the Chairman of the Committee on Grounds and Tents, Mr. N. S. Henry, Lake Pleasant, Montague, Mass.

Parties holding receipts for lots, and desirous of leasing them, will please notify Mr. Henry as early as possible. The price for a 10x12 tent for the season will be \$7, and \$1 extra for fly roof; to be paid for as soon as occupied.

Ground rent for cottages, \$3; tents, \$2, and unless paid annually on or before January 7th, the claim will be forfeited to the Association.

An extra charge will be made for lots on which more than one tent is placed.

CAMP EQUIPAGE AND BAGGAGE.

Camp Equipage.—Freight cars for the transportation of freight to Lake Pleasant will run as follows over the Fitchburg Railroad: Leave Boston Wednesday mornings, July 9th and 16th, stopping at way stations on the main and east of Fitchburg. The same car will leave Fitchburg on Thursday mornings, July 10th and 17th, stopping at way stations.

Between July 21st and August 9th, inclusive, leave Boston and way stations on the main road each week day. Between August 12th and 23d, inclusive, leave Boston each Tuesday and Friday morning, stopping at way stations on the main road east of Fitchburg. The same car will leave Fitchburg on Wednesday and Saturday mornings, stopping at way stations.

All freight from Boston for the above mentioned cars should be delivered at Freight House No. 1, one day in advance.

Between 22nd and August 30th, inclusive, a freight car exclusively for freight from Boston will leave Boston each Tuesday, Thursday and Saturday, after 4 P. M., and will be due to arrive at Lake Pleasant early the following morning. Freight for this must be delivered at Freight House No. 1, at or before 9:30 P. M.

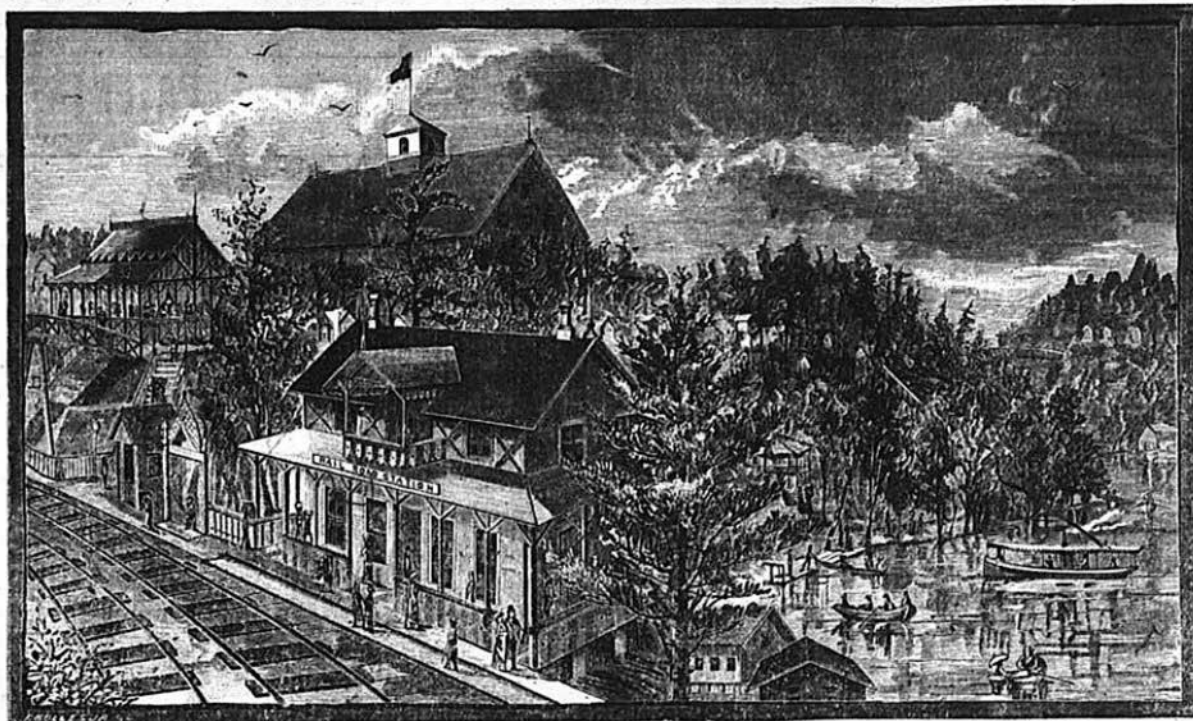
On the Connecticut River Rail road, freight will leave Springfield and way stations each Friday morning, arriving at the Lake the next morning. All freight from Springfield for these cars must be loaded on Thursdays.

Camp equipage will be transferred from the cars to any part of the old grounds at the following prices: One-horse load, 25 cents; two-horse load, 50 cents. New grounds, one-horse load, 35 cents; two-horse load, 60 cents.

Baggage from passenger trains to the old grounds—one trunk, 15 cents; two or more trunks for the same or different parties, 10 cents each. To the new grounds—one trunk, 25 cents; two or more trunks for the same or different parties, 15 cents each. Valises and suitcases to all parts of the grove, 10 cents each.

BOARD AND LODGING.

The hotel, under the management of H. L. Barnard, of Greenfield, the genial and popular landlord of last season, will be open for guests June 15.



VIEW OF LAKE PLEASANT FROM FITCHBURG R. R. STATION.

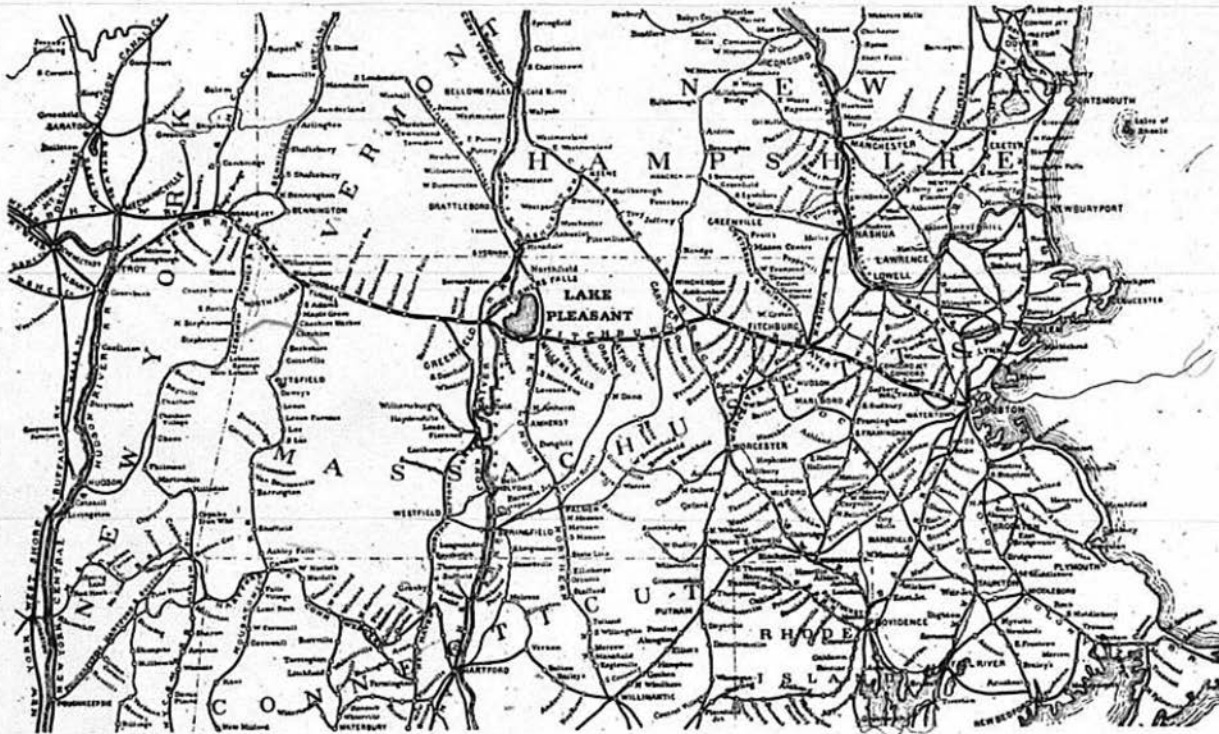


Table board \$5 per week; meals served on the European plan. Rooms \$1 per day and upwards according to location.

Board can also be obtained on the European plan at Mr. P. E. Stedman's, Lake Shore Café, in connection with which will be found a first-class bakery for the accommodation of campers.

Campers will furnish lodgings in their tents and cottages at 25 and 50 cents per night.

Cot beds, mattresses, and blankets, can be had of N. S. Henry, on Montague street.

RAILROAD AND STEAMBOAT FARES.

The rates given are for tickets to Lake Pleasant and return, good from July 15 to September 15, unless otherwise specified in tables.

PROVIDENCE AND WORCESTER RAILROAD.—Round trip from Providence, \$3.65.

BOSTON, BARNES & GARDNER R. R. will issue excursion tickets. From Worcester, \$1.90.

WORCESTER & NARRA RAILROAD will issue excursion tickets to Lake Pleasant from all stations between Springfield and Windsor, Vt., at old rates. Return tickets not valid unless stamped at Lake Pleasant ticket office.

OLD COLONY RAILROAD.—Excursion rates: Clinton, \$2.00; Northboro, \$2.40; Marlboro, \$2.60; South Framingham, \$3; Medford, \$3.35; Walpole, \$3.50; Foxboro, \$3.75; Mansfield, \$3.90; Taunton, \$4.15; New Bedford, \$4.10.

PASUMPSIC RAILROAD.—All persons from this road buy tickets to White River Junction and there purchase excursion tickets for Lake Pleasant. The Secretary of the camp meeting will give you free return checks from White River Junction to your destination, making half fare over all the Northern roads.

NEW HAVEN & NORTHAMPTON RAILROAD will sell tickets at all stations at reduced rates. Trains from the South are all express from New York, giving as short time and distance as any competing line. For schedule of time and fares for week day and Sunday trains, see July newspapers and posters.

NEW LONDON NORTHERN RAILROAD.—Excursion tickets will be sold from all the stations at nearly half fare. These tickets must be exchanged at the Lake, on the day of issue, for a return ticket which will be good until September 15. Excursion trains will run August 16th and 30th. Leave New London about 6:30 A. M. Leave the Lake about 9:30 P. M. Rates about one-third regular.

From New York via New London: Steamers of the Norwich and New York Transportation Company leave New York daily at 5 P. M., connecting at New London with the New London Northern Railroad. Train leaves New London at 5 A. M., and arrives at the Lake at 9:30. Fare only \$4.25, round trip. Tickets good from July 25th until September 6th.

BENNINGTON & RUTLAND RAILROAD, via HOOSAC TUNNEL ROUTE.—Rutland, \$4; Clarendon, \$4; Wallingford, \$4; South Wallingford, \$4; Danby, \$4; North Dorset, \$4; East Dorset, \$4; Manchester, \$5.35; Sunderland, \$5.75; Arlington, \$6.30; Shaftesbury, \$6.35; South Shaftesbury, \$6.35; North Bennington, \$6.35; Bennington, \$6.35. Arrive at Lake Pleasant about 11 A. M. and 6 P. M.

CENTRAL VERMONT RAILROAD.—Bartonsville, \$2.50; Chester, \$2.45; Gasquet's, \$2.50; Ludlow, \$3.00; Cuttingville, \$3.00; Rutland, \$4.00; Brandon, \$4.70; Middlebury, \$5.35; Burlington, \$6.00; White River Junction, \$6.25; South Royalton, \$6.30; West Randolph, \$6.30; East Granville, \$6.35; Roxbury, \$6.30; Northfield, \$6.15; Montpelier, \$5.50; Essex Junction, \$5.10; Rutland, \$6.00; St. Albans, \$7.10. Montreal, \$10.00.

NEW YORK CENTRAL RAILROAD, via TROY & BOSTON RAILROAD.—Tickets for Lake Pleasant good from July 15 to September 15, round trip. Buffalo, \$12.75; Rochester, \$10.75; Canandaigua, \$10.25; Geneva, \$9.75; Auburn, \$8.75; Syracuse, \$7.75; Oneida, \$6.75; Rome, \$6.25; Utica, \$5.75. Trains leaving Buffalo at about 5 A. M., and 8:40 P. M., make close connection to Lake Pleasant.

TROY & BOSTON RAILROAD, via HOOSAC TUNNEL ROUTE.—Round trip tickets. Troy, \$3.00; Lansingburgh, \$3.00; Melrose, \$2.90; Schaghticoke, \$2.65; Valley Falls, \$2.55; Johnsonville, \$2.40; Benkirk, \$2.25; Eagle Bridge, \$2.05; Hoosac Junction, \$2.10; Hoosac Falls, \$2.05; Hoosac, \$1.95; Petersburg Junction, \$1.90; North Pownal, \$1.70; Pownal, \$1.60; Williamstown, \$1.50; Blackinton, \$1.45; North Hoosac, \$2.15; Wallomac, \$2.20.

From New York via New York and Troy Citizen's Line Steamers.

SARATOGA AND CITY OF TROY. To the Lake and return, \$4.25. Leave New York daily (except Saturdays) at 6 P. M. Pier No. 44 foot of Christopher Street; arrive in Troy at 6 A. M. Leave Troy at 7:45 A. M. by Troy & Boston Railroad (Hoosac Tunnel Route), and arrive at Lake Pleasant at about 11 A. M. Tickets will be on sale from July 15 to September 15.

FITCHBURG RAILROAD.—Excursion tickets will be issued from all stations on this road at reduced rates.

Campers are requested to register at Headquarters on 1st avenue, on their arrival, in order that telegrams, express packages or inquiring friends may be directed to their cottages or tents.

Meats, poultry, fresh vegetables, berries, milk, fish, oysters and lob will be brought through the camp each morning by Franklin County dealers and farmers; and butter, cheese, eggs, fruit, groceries of all kinds, tin and wooden ware, crockery, etc., can be found at C. P. Wise's grocery, on Montague street, opened June 15.

The Post Office, Telegraph Office and Barber Shop will be opened Saturday, July 25.

The Lake Pleasant Stables have been enlarged to meet the growing demand for board, and will be in charge of Mr. W. E. Dodley, as heretofore.

A camp meeting paper will be published by R. Wm. Waterman, of Athol, who so ably conducted the Lake Pleasant Sittings of last season, and will be devoted to the best interests of the Association, reporting lectures, giving news items, and general information for visitors, etc.

LAW, RULES AND REGULATIONS, essential to good order, safety from fire, and strict sanitary conditions are in force and will be duly posted about the camp. The laws of the State relating to camp meetings will be strictly enforced, as well as the special rules of this camp.

NO INDEPENDENT CONFERENCES allowed. All conference meetings to be appointed and controlled by the Association.

CONDITION OF MEMBERSHIP. Any person of good moral character, in sympathy with the Association, and desiring to promote its objects, and not under 18 years of age, may become a member by subscribing his or her name to the Constitution and By-Laws, and paying \$1.50 annually to the Association, or authorizing such subscription and payment. All memberships expire at 9 o'clock A. M. of the third Monday of August of each year. Next annual meeting, Monday, August 18th, at 9 o'clock, A. M.

LIST OF OFFICERS FOR 1884.

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SILAS MASON, HARTWELLVILLE, VT.

Clerk.

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Treasurer.

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Directors.

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J. W. COBURN, SPRINGFIELD, MASS.

DAVID JONES, UTICA, N. Y.

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W. H. GILMORE, CHICOPPEE, MASS.

HON. A. H. DAILEY, BROOKLYN, N. Y.

M. V. LINCOLN, BOSTON, MASS.

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N. S. HENRY. J. S. HART. FRANK REED

Committee on Transportation.

DR. N. D. ROSS. DR. E. A. SMITH. D. B. GERRY

Committee on Speakers.

DR. J. BEALS. DR. E. A. SMITH. MRS. A. PIERCE

Committee on Music.

T. W. COBURN. MRS. J. BEALS. W. H. GILMORE

Committee on Police, Lights and Sanitary Regulations.

J. S. HART. FRED GALLUPE

Committee on Heating Privileges.

T. W. COBURN. N. S. HENRY. WM. H. RYNS

Committee on Reception and Entertainment.

MRS. N. D. ROSS. MRS. M. V. LINCOLN. MRS. M. H. FLETCHER. MRS. S. M. KINGSLEY. MRS. H. P. MORRELL

Committee on Auditing Accounts.

A. T. PIERCE. W. H. GILMORE

Committee on Membership.

N. S. HENRY, CHAIRMAN.

Custodian.

N. S. HENRY.

If you want to be Healthy, Wealthy and Wise, advertise your business through the Advertising Agency of Lord & Thomas, of Chicago; and spend the month of August each year at Lake Pleasant Camp Meeting!

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LAKE PLEASANT VISITORS AND CAMPERS ATTENTION!

The Best Way to Reach Lake Pleasant From Buffalo and the West and From Points Between Buffalo and Albany is by the

"West Shore Route."

The New York West Shore & Buffalo Rail way is the only road running through cars from Buffalo to Lake Pleasant Camp.

Excursion Rates.

Tickets for Lake Pleasant, good from July 15th to September 15th, round trip Buffalo \$13.25; Rochester \$10.75; Canandaigua \$10.35; Geneva \$9.75; Syracuse \$8.75; Oneida \$6.75; Utica \$5.75.

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Continued on Eighth Page

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEBBINS.
CHAPTER III.

It would hardly be possible to put in language a better statement of the benefits already beginning to be realized in the new South—benefits hailed and helped in fraternal spirit by the North. In the support of slavery all sections of our country had their share of guilt and blindness, and all can now join in repentance and reconciliation. In the up building of right and freedom, "Wisdom is justified of her children," and the good which we begin to realize from the downfall of chattel-slavery shows that the abolitionists were right and wise. That downfall came by a terrible civil conflict, because the people paid no timely heed to the noble company of men and women whom Garrison fitly called "the winning of the nation."

These few glimpses of the early stages of the anti-slavery movement, are all that can be given. It is mainly of Garrison as a beloved friend that I would speak. His remarkable history, from being mobbed in Boston, imprisoned in Baltimore jail, and called by all manner of evil names, to walking daily in the very streets where the mob sought his life, as an honored citizen, and being seen and heard everywhere with marked respect and reverence, is written elsewhere. I met him first at the Northampton Association, and his buoyant happiness surprised and delighted me. He had the heroic cheerfulness that comes from unwavering faith in the conquering power of truth, and from devotedness to a high purpose. Good health, a happy temperament, and a well-ordered home, full of sympathy and affection, helped this unfailing joy of the spirit, which grew brighter amidst trial and abuse, and became a flame of heroism in hours of danger. The play of a fine humor, the brightness of a sunny heart, and the strength of a great soul, gave varied interest to his conversation. He used to speak of owing much to his mother, who was turned out of doors by her Episcopalian parents in New Brunswick, because she joined the unpopular Baptist Church, in obedience to her own convictions. To know that anything was right was to be sure of its triumph in fit time, and to be ready to endorse it. To find an error, no matter how sacredly revered, was to know that it must die, and to bear testimony against it, at whatever cost. All this was without empty boast or vain scoff, but with self-poised assurance, taking no counsel of "the fear of man which bringeth a snare."

Orthodox in his views from early education, he paid less heed to creeds and more to deeds as years went on. The wicked use which the clerical upholders of slavery made of the Bible, as the bulwark of that "sum of all villainies"—as John Wesley fitly called the slave-system—led him to study it more carefully, and to use with great power its truly inspiring utterances in favor of freedom. Many times I have heard him read: "Cry aloud and spare not, rebuke my people for their transgressions and the house of Jacob for their sins," and other like warnings of the Old Testament prophets, and the New Testament words: "I am come to preach deliverance to the captive, and the opening of the prison to them that are in bonds," in a most impressive and beautiful manner. It was worth going miles to hear his Bible readings, yet the book was not infallible to him. He said that his new and rational views gave more force and meaning to its nobler parts and made it of more value.

His moral power with an audience was great. In old Faneuil Hall, in the presence of three thousand people, I once heard him read a resolution severely condemning an eminent State official for some pro-slavery act. This man was popular, a good man in many respects, but lacked fidelity and courage for the crisis. The hall rang with outcries and hisses, Garrison meanwhile standing with folded arms, erect, resolute, quietly waiting his time. At last he was able to say: "Hear my reasons." The tumult quieted, and for an hour his words were like cannon balls heated at some glowing furnace. In closing, he said: "If any one questions my statements, let him speak, and he shall have fair hearing." All was quiet as the grave while he waited, standing like a strong tower, and his final word rang out in the silence: "My charge is true; no man dare deny it." There were able men in that audience, ready in speech, and who were in sympathy with the person denounced. But for the ablest to take up that quarrel would have been as though some rash knave, without horse or armor, had entered the lists against Richard the Lion-hearted, on his war horse, clad in steel and armed with spear and sword. The blows of the sword of the spirit are more resistless and terrible than the sweeping strokes of king Richard's trenchant weapon. Emerson well said: "Eloquence is cheap in anti-slavery meetings." This was true, for the theme was an inspiration; but in every meeting where Garrison was present his work was wanted to give completeness to the work. An early apprentice in a printing office, type-setting was always an enjoyment to him, and he was a rapid and correct printer. I have seen him set up his editorials without manuscript, as he often did. His home in Boston was in Dix Place, near Washington Street, its rear windows looking out on Hollis Street Church, where John Pierpont preached. It was a hospitable home, and the pleasant days there are well remembered. He was very thoughtful of the comfort of others, and his wife equally so. In that household, so full of cheer and of simple and genuine kindness, one would not dream of the storm of abuse without, of the \$5,000 reward of the State of Georgia, for the person of the happy husband, or of the mobs howling at his heels in the streets, but a few years before. It was a clean home, simply furnished and beautifully well ordered. There was no taint of wines or tobacco in its air, and a fine sense of moral purity pervaded its sacred precincts. The children, four sons and a daughter, were full of life, and their buoyant spirits were never crushed, but they were admirably trained and dutifully obedient.

While of necessity, the great work of his life was for the abolition of slavery, he was not of narrow mind. His delightful home talk showed healthy and wide interest, and enthusiasm for freedom of thought, the equality of woman, non-resistance and temperance, and his early public advocacy of these and like reforms is well-known.

In later years, since the abolition of slavery, his home was in Roxbury—a part of Boston—the house high up on a pile of granite rocks, with the wild pines rooted in their crevices, yet the street cars not far away. There I made several visits, and had hours of inspiring talk. His wife was an invalid in her room, his own health uncertain, but his mind as clear, and his spirit as noble and sweet as ever. We talked much of Spiritualism, which he had believed for more than twenty years.

He added to his faith, knowledge, and

that faith became, as an intimate friend told me, "absolutely unshakable," and was a source of great light and peace to him. Many incidents of his experience he gave me; one of them, as he told it to me, may interest many persons. Henry C. Wright, his old and valued friend and co-worker, had passed suddenly away, and Wendell Phillips and himself were made executors of his will. His body was put in a vault at Pawtucket, awaiting a permanent burial, and several offers came from friends who wished to erect monuments in Mount Auburn and elsewhere. These were not accepted, as Mr. Wright was known to be averse to any funeral display. Mr. Phillips had said to Garrison: "Do as you please, and I shall be satisfied." One day he visited a medium near Boston, with no thought of Henry C. Wright in his mind, but with a hope that another friend might be heard from. A spoken message came through the medium, purporting to be from Mr. Wright, and Garrison was told he would soon be sick and would go to Providence for medical aid. He was asked to visit the cemetery of that city, to buy a certain lot carefully described, and bury the body there. He was ill soon after, and went to Providence as foretold. There he saw another medium, a stranger, and a message was uttered, purporting to be again from his old friend, describing the lot, the trees and scenery about it, and a single tree on its border exactly as the other medium had done, and he was again urged to buy the lot and hasten the burial. He went to the cemetery, found a young man in the office, and asked to be shown the corner (north-east, I think) where this lot had been described. They went out to the place, and no such scenery or lot was there. He went away thinking it all a strange mistake, and gave it up, yet was not easy in mind. A few days after he went again, found the Superintendent, asked if any small vacant lot for a single grave was for sale, and was told there was none. He then asked to see the north-east part of the grounds, and, as they started, noticed that they took a different direction from that of his former search. As they reached near the borders of the grounds, he began to recognize the scenery, soon saw the very tree, as described by both mediums, and just then the Superintendent said: "I had forgotten. There is a single lot for sale under that tree." The lot was exactly as described; the former guide had taken a wrong path, the Superintendent's correct guidance led to the right spot, the medium's words were verified, the lot bought, and the mortal remains of the veteran reformer rest there. Peace to his dust, and joy to his arisen spirit!

In many minds religion is associated with conformity to popular outward standards—with belief in an infallible Bible, a holy Sabbath, a church creed and the word of its ordained teachers. These are held as its bulwarks, to weaken them imperils it; to destroy them would be its ruin. He who conforms is religious. He who does not is irreligious. Garrison was a non-conformist, yet one of the most truly religious men. He had knowledge and insight of spiritual realities, rational faith, natural reverence, noble inspiration, a daily life, beautiful and heroic, a transition to the higher life, sweet and peaceful. Whittier's tribute, sent to his funeral and read there, is simple truth in golden words:

"The storm and peril overpast,
The howling hatred shamed and still,
Glad soul of freedom take at last,
The place which thou alone canst fill."

Not for thyself, but for the slave,
Thy words of thunder shook the world;
No selfish griefs or hatred gave,
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew,
We heard a tenderer undertone;
Thy very wrath from pity grew,
From love of man thy hate of wrong.

Go, leave behind thee all that mars
The work below of man for man;
With the white legions of the stars,
Do service such as angels can.

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free.

The mission and life-work of William Lloyd Garrison was to denounce chattel-slavery as the shame and peril of the land; to emphasize the sacredness and the safety of human liberty, personal mental and religious, and to demand that liberty for all; to set an example of dauntless courage; to kindle a flame of moral heroism; to teach anew the positive and conquering power of right, whereby "one shall chase a thousand, and two shall put ten thousand to flight." His task was like creating a soul beneath the ribs of death, but it was well done, and the country and the world owe much to him, and to his co-workers—the pioneer abolitionists.

(To be continued.)

For the Religio-Philosophical Journal.
Theosophy and Spiritualism.

BY WM. EMMETTE COLEMAN.

QUESTIONS.
What are the fundamental principles of Theosophy, or more particularly, wherein lies the greatest point of difference between it and Spiritualism?—JOURNAL SUMMER.

From the inception of the Theosophic movement under the leadership of Madame Blavatsky, some ten years ago, it has been brought in opposition, more or less, with modern Spiritualism; and at present, through the publication of Mr. A. P. Sinnett's works and the progressive and aggressive nature of the Theosophical brotherhood in India, the field of Spiritualism is being intruded upon, and its fundamental principles antagonized by the later school of philosophy. In view of the inevitable conflict between the two, it is well that the Spiritualists be informed of the precise nature of the principles of their antagonists, and the vast differences imminent in the two philosophical systems respectively. A brief outline of this is the object of this paper. Owing to the ever-shifting and conflicting character of the Theosophical doctrines, it has been no easy task to formulate them and point out accurately their specific variances from those of Spiritualism. At least four different expressions of Theosophic doctrine, each in contradiction to the other, have been given to the world by Madame Blavatsky and Col. Olcott. Soon after their first meeting at the Eddys' home in Chittenden, Vt., they published the first edition of their peculiar theories. In a year or two, the second edition, widely differing from the first, appeared. In *Isis Unveiled* we have the third, largely discrepant from the other two, while in Mr. Sinnett's two books and in the articles of Blavatsky and others in the *Theosophist*, the organ of the Society, now published in Madras, India, still another is found. This latter (the fourth) is so much in contradiction with that in *Isis Unveiled*, that a new edition of that work is announced, rewritten from the new or fourth stand-point, in which the contradictions between it and the new Theosophy will be expunged, and harmony be established between it and the teaching of Mr. Sinnett and Koot Hoomi.

It is now claimed that the basis of Theosophy

are the doctrines of certain asserted adepts or brothers living secluded from the world in the Himalaya Mountains. One of them, Koot Hoomi, has selected Mr. Sinnett as the exponent to the world of the sublime truths of their philosophy, and a summary of their teachings is found in Mr. Sinnett's books, particularly in *Esoteric Buddhism*. The existence of these Brothers is as yet undemonstrated, and there is much ground for believing them mythical. M. D. Conway's statement of the possible derivation of Koot Hoomi's name from the last syllable of Col. Olcott's name united to that of Mr. R. W. Hume, a leading Theosophist, is suggestive and plausible. Mr. Sinnett has never been allowed to see Koot Hoomi, and no positive evidence exists that any one else has ever seen any of these mystic recluses. These adepts, Mr. Sinnett tells us, are omniscient "as regards mundane affairs." Their clairvoyance furnishes them with a knowledge of "everything on the earth; and an adept can project his soul from his body "to any place he pleases with the rapidity of thought." From her first enunciation of Theosophic principles in America, ten years ago, Mad. Blavatsky has been the target and mouthpiece of these Himalayan Brothers, we are told; and her book, *Isis Unveiled*, was written in New York by dictation of the Tibetan Brothers, parts of the manuscript being actually written by them through magic power while Blavatsky was asleep at night. Pertinent to this, the following queries arise: If Mad. B. studied under the Brothers seven years, in a Himalayan retreat, as asserted, and came to America as their mouthpiece, how can we account for the widely contradictory character of her four revelations? The Brothers are omniscient, and have a perfect knowledge of all philosophic and scientific truth. If the fourth edition be the true philosophy, whence arose the serious blunders in the three preceding editions? Especially, if *Isis Unveiled* was inspired and partly written by them, how is it that it contains so much in contradiction of the present Koot-Hoomi-Sinnett philosophy?

From Mr. Sinnett's *Esoteric Buddhism*, the authorized exponent of the latest phase of Theosophy, I summarize its teachings concerning mankind, the Spirit-world, and the spiritual phenomena. Man has seven principles: (1) The Body; (2) Vitality; (3) Astral Body; (4) Animal Soul; (5) Human Soul; (6) Spiritual Soul; (7) Spirit. The first three being altogether of the earth, are done with by man at death; the other four pertain to his higher nature. In most men the fourth is prominent, the fifth not being yet fully developed, and the sixth is in embryo. All men pass through a series of lives on a chain of seven planetary worlds, or rather a number of series of lives on an endless chain of worlds. Through the chain of seven worlds each human monad makes seven rounds, that is he lives a number of lives on each world for seven successive times. After finishing one round through all the worlds, he comes back to the first world again and goes another round all through, and so on seven times. Each world develops seven races, all of which each soul passes through, and each race has forty-nine sub-races, through all of which man passes more than once, aggregating on an average nearly 800 lives or incarnations each soul experiences on each world, or nearly 5,600 lives in all. Between each incarnation, each soul lives an extended period in a peculiar spiritual condition, to be described hereafter, the shortest possible length of each period being 1,500 years, while to most souls its length is many thousands of years. It appears from this, that while man only lives in his 5,600 material bodies something less than half a million years, his duration in the spiritual state between the successive incarnations, may run up to a hundred million years; children dying in infancy are, however, re-incarnated at once; for others, 1,500 years is the shortest possible time elapsing before re-incarnation ensues. The conditions of each of man's spiritual existences between the re-incarnation are defined by the use that he has made in his next preceding physical existence; so that the Spirit-world is the world of effects, and the material world the world of causes. Man is now making his fourth round in our chain of worlds, and on our planet, the earth, the fifth race has been evolved, the white Aryan race. The true Chinese are of the last or seventh sub-race of the fourth root race, whose highest civilization was attained millions of years ago. The evolution of the fifth race began on earth a million years ago. The proper home of the fourth race was the lost Atlantis, which began to sink in the Miocene period, and finally disappeared only 11,000 years ago. We are told that Greek, Roman, and Egyptian civilizations were nothing compared with the civilizations that began with the third race many million years ago. Although man is now on his fourth planetary round, yet there are a few artificial fifth-rounders. A fourth-rounder may, by processes of occultic training, or by virtue of the total number of previous incarnations, convert himself into one having all the attributes of a fifth-rounder. I presume Mad. Blavatsky and Koot Hoomi are fifth-rounders, while Olcott is in training for that desideratum.

At the commencement of an objective life, or re-incarnation, the Karma of the previous life determines the state into which he shall be born. "Karma is a collective expression applied to that complicated group of affinities for good and evil generated by a human being during life, and the character of which inheres in the molecules of his fifth principle all through the interval, which elapses between his death from one objective life and his birth into the next." At death man's four higher principles escape into the world just above our own, the astral plane or *kama loka*. Man's fifth principle is a complex entity, separable into superior and inferior elements. The sixth and seventh principles draw the fifth in our direction, while the fourth draws it back earthward in the other. The best and purest portions cling to the sixth, and the lower instincts, etc., adhere to the fourth. The latter, associated with the fourth, floats in earth's atmosphere, while the best elements, the real ego or individuality, follow the sixth and seventh into a spiritual condition called Devachan. Devachan is a state rather than a locality. It is subjective, ideal, unreal, though seemingly objective and real; it is a state of complete subjective isolation, in which the predominant impulses and predilection of the mind are ideally enjoyed and developed,—"a rosy sleep, a peaceful night with dreams more vivid than day, imperishable for many centuries"; in fact, Devachan seems to be a dream-like existence of thousands of years' duration, at the termination of which rebirth takes place into objective life, with loss of all recollection of Devachan and previous lives. At death the soul does not pass at once to Devachan. After the division, in *kama loka* of the fifth principle, the real ego passes into a period of unconscious gestation, of long or short duration, in proportion to the ego's spiritual stamina. At its close it enters Devachan. In antithesis to Devachan, which is a felicitous condition, is *Arvitchi*, a state of the most ideal spiritual wickedness, akin to that of

Milton's Lucifer. Very few, however, reach this condition, the mass of mankind entering Devachan. The bulk of mankind in *kama loka* and all in Devachan are deprived of all objective consciousness, as at death man's consciousness leaves him, as the flame leaves the wick when it is blown out. In certain exceptional cases consciousness is revived in *kama loka*, and in this we have the secret of much of the spiritual phenomena, which are the production of "elementaries." "Elementaries" are of two classes. When the lower elements of the fifth principle remain behind in *kama loka*, united to the fourth, a semblance of consciousness inheres therein. These floating elements are called astral "shells" or "elementaries." Coming in contact with a medium on earth, a "shell" is liable to be galvanized into a state of consciousness and life, of a confused, bewildered character. A medium "is a person whose principles are loosely united and susceptible of being borrowed by other beings or floating principles" having an attraction for them. These "shells" assimilate part of the medium's fifth principle, and with it in conjunction with their own fourth principle, they produce phenomena, rapping, state-writing, etc., and give messages. The "shells" are not immortal, and gradually fade away into non-individuality. The "shell" of a learned, unspiritual man will last longer than those of weaker mentality, and the shadow of his memory helping, he may deliver through trance speakers creditable orations. A second class of "elementaries" are these. Persons committing suicide or killed suddenly are not liable to have their fifth and fourth principles separated. They are not "shells," but are, as a whole, the same persons lately alive, minus only the body; they are not dead at all. "Elementaries" of this class use mediums extensively, gratifying their desires and low passions vicariously through the mediums. In addition to these, many phenomena are caused by the "elementals," entirely distinct from the human kingdom. Many of the greatest physical phenomena of the séance room are occasioned by them; and by command over the "elementals," adepts accomplish some of their greatest feats. Besides the inhabitants of *kama loka* above mentioned, another class is sometimes found. Persons totally devoid of spirituality, having lost their sixth principle by the time death comes, cannot enter Devachan or remain in *kama loka*; so they are relegated to the "eighth sphere," the earth's moon, whence they never return.

It is impossible for the soul in Devachan to be cognizant of what is going on on earth, so its inhabitants never communicate with earth. It happens rarely that clairvoyants have visions of Devachan, but those in Devachan are unconscious of it. Instead of the Devachanic spirits coming to earth, the clairvoyant's spirit ascends towards Devachan. In some rare cases of psychography, the spirit of the sensitive becoming odylized by the aura of the Devachanic spirit, becomes for a few minutes that departed personality, and writes in his hand-writing and in his language and thought during earth-life. At the end of each of the seven rounds of planetary life, the soul passes into a higher form of the Devachanic life, or state of partial Nirvana, in which for periods of inconceivable duration it rests before resuming its circuit of the worlds. At the end of the last round, the perfected spiritual being reaches a condition in which a full recollection of all lives lived at any time in the past returns to him. This state is the threshold of Nirvana. From it he emerges into Nirvana, described as "a sublime state of conscious rest in omniscience."

Every Spiritualist can readily perceive the wide dissonance between these theories and the spiritual philosophy. If true, they overthrow the essential principles of our beautiful faith. It behooves the Spiritualists to be prepared to meet the encroachments of our foe. The charm of novelty will attract some from our ranks, and the intellectual vigor of its propagandists will secure the attention and favor of others. Let Spiritualists consider the many startling contrasts between Theosophy and Spiritualism, and ponder well the reasons for the faith that is within them. Theosophy tells us that this world is the realm of causes, the Spirit-world of effects; the great bulk of mankind at death pass into a dream-state of thousands of years' duration, in which they are totally unconscious of everything on earth, and never communicate with earth; the only complete spirits that communicate with earth are those of suicides and persons suddenly killed, who obsess mortals for selfish purposes; all other spiritual phenomena are caused by non-human "elementals" and "wandering" shells, the debris of ascended spirits in Devachan, except in a few rare cases of delusive clairvoyance and psychography, caused by temporary rapport with the Devachanic region; there is no progress in the Spirit-world, only protracted dreaming between nearly 6,000 different incarnations; all progress pertains to the successive earth lives, in each of which we develop a new Karma, with which we start again at our next rebirth. I know not what others may think of this complicated and ingenious system of philosophy given us as highest truth from omniscient sages, but for myself I am convinced that it is destitute of foundation, a figment of the imagination, the offspring of the fertile fancy of Mad. Blavatsky, and a few oriental mystics. I have no faith in the existence of Koot Hoomi and the other Himalayan Brothers. It is possible that there are some so-called adepts possessing some weird occult powers, and perhaps Mad. Blavatsky may be so endowed; but much of the asserted occultism is charlatanism and trickery, and the greater part of the marvels narrated in Mad. B. and the adepts are on a par for truth with the veracious chronicles of Baron Munchausen and Lemuel Gulliver.

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.

The Supreme Need of the Individual Human to bring Him to Completeness of Spiritual Life and Character.

BY JOEL TIFFANY.

What is the supreme need of the individual human, which, if supplied, will cause him to seek and to find his true destiny, bringing him to the stature of complete manhood? Is man so constituted that he is subject to any influence which can be made so to affect him, that he will invest all his faculties and powers in an effort to become perfect in moral and spiritual character? Can he be caused to seek earnestly to know his whole duty to himself, his neighbor and to God, that he may strive with all his power to do such duty? In simple language, is man so constituted as to become the subject of an influence which will cause him under all circumstances to act up to his convictions of right?

Human experience teaches that it is less difficult to cause one to perceive the true, the right and the good in any case, than it is to cause him to conform therewith in purpose and in act. There are few if any vices in the individual, which cannot be made to

appear such in his estimation, and which he will not disapprove in others; yet notwithstanding his perception and judgment in such cases, he feels little inclined to deny himself the gratification incident to such indulgence. Few, indeed, can be found who will not acknowledge, that we ought, at all times, and under all circumstances, to be governed by the spirit of truth, of purity, of holiness, of justice, fidelity and love; and yet, in our inmost souls, we do know that we are not always faithful to our convictions; but in the presence of self, and under the influence of appetite, passion and desire, we are quite liable to swerve from the spirit of the virtues, and thus bring upon ourselves a sense of condemnation, calling for some disguise, like the fig-leaf apron. Those who engage in the commission of crimes, and who live lives of criminal indulgence, know better; know that they are violating every principle of justice, goodness and right living; and, while they have any moral sense, carry with themselves a consciousness of guilt, which deserves reprobation, and which is at war with the best interests of society, and which deserves punishment. Few, indeed, engage in vicious or criminal practices of any kind, who do not know that in so doing, they are at war with every principle essential to the well-being and happiness of mankind, and they also know that one, who will thus engage in that which is evil and false knowingly, is not to be trusted any further than self-interest prompts.

Those who engage in any kind of business which tends to demoralize the individual or society, as in the business of manufacturing or selling intoxicating liquors as a beverage, do so for the purpose of self-gain and self-advantage, and not for the benefit of their individual customers, or for the benefit of society. Every intelligent and reflecting dealer knows that he is doing more harm than good to every one who patronizes him. That among his customers, very many of them are quite liable to become ruined in property, in character, in their domestic relations, in their social standing. Of this there is no room left for doubt. Evidence of such a tendency and such results are too abundant on every hand to admit of question by the dealers themselves. Why, then, do men engage in such enterprises? As moral, upright, good citizens, what excuse can one offer for opening a liquor saloon in any community? What 'good to the individual citizen, or to society can be promoted by it? What evil to the individual and to community, can be equal to it? No morally thoughtful and religiously conscious man can engage in any such enterprise; and, therefore, one will not expect to find such characters in such business. Then, let us look to these men as a class, and ascertain the motive which prompts them, individually and collectively, to engage in the liquor traffic. Whatever the motive, we can be assured that there is nothing of virtue, of morality, of religion, of patriotism, of humanity, of charity, and good will to mankind, entering into it. There are some things which they do know in respect to the results of their traffic; and that is, that many, very many, sober respectable men, will be made drunkards by it; that many happy families will be ruined by it; that many loving and trusting hearts will be crushed by it; that many crimes will be committed under its influence, and much of poverty and wretchedness and woe will be gathered as its legitimate harvest, and that there will not be for all this one redeeming influence, one saving virtue, one joyous blessing, conferred upon the individual or upon community as the legitimate fruit of such traffic. Why, then, I inquire again, do men engage in this business? and what must be the moral and religious status of those who do engage in it? It can not be said that it is because they do not know any better, for they do know better. They do know that every drinking saloon in a community becomes a center of influence tending to poverty, vice and crime in such community. They do know that the whole business has to do with men's appetites and passions, stimulating to lustful conditions and practices. There is not a man or woman of common sense living, who believes that the practice of drinking, fostered and encouraged by these saloons, tends to promote order, peace, virtue and happiness in society. There is no one who does not know that the legitimate tendency of all tipping is to vice, crime, degradation, disease and death. And yet men of standing and of influence in society engage in it; invest their millions in it; do everything in their power to bring individuals and community under its influence, and form associations to strengthen and perpetuate their power for evil over all men.

Knowing these things, why do they do it? why does community permit them to do it? The answer is plain. Mankind are wanting in that quality of impulse, which demands that one shall, in all things, act up to his highest convictions of right. They are wanting in that which comes from supreme loyalty to the true, the pure, the holy, the just and good. They are lacking in a high resolve to seek the kingdom of God and his righteousness, by striving to become perfect in moral virtues. Mankind are in bondage to self, and its pleasures and gratifications, and in its presence, the virtues go to the wall.

What is said of the liquor traffic is also applicable in some degree to many other occupations and professions. Mankind, in their rush after fame, wealth, power and aggrandizement, are in bondage to self-interest, self-indulgence, self-gain, and self-gratification. In some form; and, hence, habitually fail to act up to their convictions of right. In respect to the virtues, they are saying continually, I pray thee, have me excused. Therefore the great need, looking to the end to be accomplished in bringing the human soul to completeness, to the stature of perfect manhood, is that motive power which will cause the individual, at all times, to be religiously conscientious for the right, the true, pure and good; and which will cause him earnestly, to seek to know, and strive to do, his whole duty as a loyal subject of the heavenly kingdom.

Is man, constitutionally, the subject of such a motive impulse, one which will command his obedience according to his convictions of duty and right, no matter how great the sacrifice required; even if it be a right hand, a right eye, or even life itself? There is but one source from which such an impulse can come to command the obedience of the heart, for any other than the obedience of the affections, will not be sufficient. The obedience which is absolute for the right has its source in the supreme love of the soul, and that love must be called into existence by means of faith and trust in the Absolute Good. There must be to the soul that which is dearer to it than its own pleasure, enjoyment, or individual good, or it can not be made to make the sacrifice sometimes demanded. This loyalty of the heart must find a supreme and perfect one, clothed with the perfect attributes of the affections, be-

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CHICAGO, ILL., Saturday, July 12, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

Inspiration.

Shallow and narrow is the self-styled orthodox view of inspiration, limiting the gift, in its highest sense, to a few Jews in a distant age; taking it for granted, and not to be denied, that God spoke to man then and there through prophets and apostles, but has not spoken since and will not again; that all truth needed for guidance here and for reaching heaven hereafter was then given us; that it is not possible to add "one jot or tittle to that ancient word of God," and that the thought of doing so is evil, the effort blasphemous.

What difference between the Hindoo Brahmin brooding over infinity but withdrawn from all work and from all intercourse with mankind, and this orthodox Delti, who will never again speak or reveal himself? No more angel visitants, or trances, or visions of the life beyond for all these were in a day of miracles, and of an open heaven of which mortals could get glimpses, and that day has gone, never to return. Our dim light comes from that Hebrew past; none to-day, none in any to-morrow, and that to which alone we can turn, growing fainter in the increasing distance. "Where there is no vision the people perish." No wonder that waiting souls turn to Spiritualism. No marvel that the churches are honeycombed by doubt. Souls must grow or die. "Light, more light!" is the instinctive cry. Not merely such quantity of light as the words of a few Hebrews can give us, but light from Pagan or Christian; light to-day; light from the Spirit-world; inspiration fresh and clear from an ever-open fountain; the unity of our souls with the Soul of Things, now as in olden days, not by miracle but under unfailing spiritual laws.

This broader and more vital idea of inspiration makes the Bible more and not less to us, or rather more in a true and rational sense, but less in a dogmatic and belittling way. Its real inspirations, its trances and visions that reason and intuition can accept, glow with new light, because not obscured by its errors, and then we reach out beyond its pages, and look within our own souls, finding everywhere what we need.

The absurd conception that the Bible is infallible truth, without mixture of error, truth miraculously given and peculiarly of authority such as no truth has elsewhere, must fade away. The hopeless and chilling error that

the day of open vision and of inspiration as full of divine power as ever came to any Hebrew prophet, is past forever, must also fade away. As these disappear the world will be the better. Put Bible truth above all other, Bible inspiration alone as divine, and how much we lose. Put all truth on a level, hold all inspiration as a world-wide gift, and we gain greatly. The old Hindoo, of the Vedic age said:

"The vulgar look for their gods in water; the ignorant think they are in wood, brick or stone; men of more extended knowledge seek them in celestial orbs; but wise men worship the Universal Soul. That all-pervading spirit, which gives light to the visible sun, even the same in kind as I though infinitely distant in degree. The way to eternal beatitude is open to him who, without omission, speaketh truth."

This is inspired truth, just as divine as the words of Isaiah or Jesus, uttered centuries later. Buddha taught: "Better than sovereignty, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness. Let a man overcome anger with love, let him overcome evil with good, let him overcome the greedy by liberality and the liar by truth."

Surely no word of Bible teacher is higher than this. The wise Socrates said, while waiting cheerily for his last hour soon to come:

"The soul, returning into herself, reflects. Then she passes into the realm of purity, and eternally, and immortally, which are her kindred, and with them she ever lives. When she is by herself and not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging."

Here is a clear inner-vision, an introspective sight of the soul's capacity to know the truth when in fit condition, all as good, and as really inspired, from Socrates as from Moses or Paul. Harriet Beecher Stowe says:

"Why do the children of a pious mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt? Ah! could we see that glorious form, that face where the angel conceals not the mother, our question would be answered."

Here is open vision, glowing with the same celestial light which inspired the Hebrew prophets, and just as precious from this daughter of the Puritans as from the child of some ancient Rabbi. Achsa Sprague comes through Lizzie Doten to say:

"I live! O ye who loved me!
 Your faith was not in vain;
 Back through the shadowy valley
 I come to you again.
 Safe in the love that guides me,
 With fearless feet I tread—
 My home is with the angels—
 O, say not I am dead!"

Not dead, O no, but lifted
 Above all earthly strife;
 Now first I know the meaning
 And feel the power of life."

Here is the realization of Emerson's words in "The Soul's Prophecy":

"Angels on the slanting rays,
 Voices from the opening skies,"

Heavenly inspiration is as real in Boston as in Judea, the Divine Life still pulses in human hearts, gospels are being revealed daily.

"Slowly the Bible of the race is writ
 Each age, each kindred adds a verse to it."

Organization.

There comes to this office three papers, geographically wide-separated, but in close agreement as to the needs of the hour. The Pacific Leader, a new Spiritualist paper, published at Alameda, Cal., and edited by O. S. Ingham, has the following editorial:

Could Spiritualists fully realize the great importance and perfect practicality of acting upon the old maxim, "In Union there is strength," and unite together in organizations having for their object, the promotion of the cause of Spiritualism, by intelligent, persistent, commendable action, they would be surprised and gratified at the result; for, in less than a twelve-month, in numbers and influence, the Spiritualists would lead all the other denominations of the United States. Strange as it may appear we believe it to be literally true that, in proportion to their numbers, there are five orthodox to one Spiritualist, connected with organizations whose distinctive object is the promotion of the views or belief of those thus united together. Let us, then, remember that "In Union there is strength," and act accordingly.

Light for Thinkers, published at Atlanta, Ga., says in an article on organization:

We are told that the spirits say we should not organize; and again we hear they should do so. Some persons will do only and whatever the spirits say. While it would seem that wiser spirits would know best the needs and propensities of the better development of Spiritualism, yet, we are disposed to use our own judgment in the matter of mortal organization. We do not think the spirits desire we should leave the world entirely with them. We consider the great work of organization to be, first, the development of the Spiritualists, in order that they may be able to teach before they assume to do so, and, second, to give opportunities for seekers to investigate. The time demand some union of purpose. Good and genuine mediums suffer for the protection of organization. Spiritualists suffer ridicule from the results of charlatan mediums, because no organized method of protection exists. There is every reason to hold up a superior claim for organization.

The Carver, published at Oakland, Cal., says, treating of organization:

Without this combination of forces no effort, however praiseworthy, for the general public good would be successful. We see the result of combined effort in the power of the churches. Not through any intrinsic merit in the cause they represent, have the clergy obtained the vice-like grasp they hold upon the masses, and upon all the institutions of our country, but through efficient organization. In the political world we often see principles of right and justice made subservient to the advancement through the united efforts of an unprincipled few who wield influence by unity of action. On every hand we see fraternal orders, trade-unions, workmen's leagues, brotherhoods, of various kinds for the advancement and protection of their kindred. When Spiritualists as a body can drop personal ambitions, petty grievances and jealousies sufficient to unite their forces and adopt a thorough system of organization, the results will be astonishing. Instead of a handful of earnest ones striving here and there to open doors, and strive means to command public attention to the facts they have for presentation, there would be well-defined halls for public meetings which would command respect.

The world does move, let the Banner of Light oppose organic effort as it may. It is gratifying that so much attention is being directed to the indispensableness of organization. Soon we hope the need will be felt all through this and every other land, and Spiritualism present an unbroken front to every foe, associated help for every need.

Voyaging to Virdurett.

"Let us get out of town on the Fourth, away from the intolerable Chinese fiasco, the irrepressible small boy, and the mob of noise producers who, with aspiring politicians, compose the army of patriots—in time of peace!" "That is exactly what I would like; where shall we go?" "Our old friends Mr. and Mrs. Wm. Drury, of New Boston, have invited us to visit their cottage; that is the thing to do now." "Agreed! we can be off at noon to-morrow."

Had the conversation of two religio-philosophers been overheard on Thursday of last week, the above would have been very nearly a verbatim report. "High twelve" on Independence Day, saw the couple heading west by south with a hundred and ninety miles to make before the sun should set and they be landed beside the "Father of Waters," whose broad current is the congenial home of the catfish, the gambler, the raffish and other useful living things. The Chief of the Weather Bureau had most fortunately turned on the sprinkler the night before, and there was no dust. The Chicago Burlington & Quincy Railroad runs through one of the finest sections of farming country in the world and taps many of the liveliest manufacturing towns in nearly a half-dozen States. While the JOURNAL folks are eating an excellent meal in the dining car, the train whirled through Hinsdale where lives the good old veteran, Joel Tiffany. Aurora is reached, Fox River crossed, and away we fly, rapidly entering the region of corn and cattle. At Galva, one hundred and forty miles from Chicago, we collide with a considerably animated section of the "Glorious Fourth;" the symptoms are strongly suggestive of a mixture of corn juice and patriotism. Here we change cars, and it is in the local train that the need of Miss Frances Willard and her Temperance Union is apparent. The cars fill up with a bolsterous, but fairly good-natured crowd, who having helped to make Galva merchants and saloon-keepers happy, are going home, leaving a few behind who have become inspired with a desire for a big drunk, or in the more expressive language of the gentle Texas cowboy, "are bound to paint the town red before morning!" The faces in the car are not attractive, scarcely an intellectual or spiritual one among them. One glance from Mary Davis's eyes, one smile on her sweet face, evolves more soul-force than this whole train of undeveloped humanity possesses. While these reflections are passing, the train man yells out, "Woodhull!" and to what a change; in two minutes the train is nearly empty. This sets us to querying: Can there be anything in a name? At each station beyond the passengers pour in, and they are a brighter and more attractive class.

At last in the edge of the evening the two hundred miles less nine, are accomplished without fatigue, and we clasp hands with one who landed at this identical place fifty years ago, before the land had come into market, before the county (Mercer) was organized and while the Indians still abounded. In a moment more Mrs. Drury, who for forty-four years has been a faithful helpmeet and adviser of the old pioneer, greets us with a hearty welcome and cheery smile, and soon we are two miles away at Virdurett, the splendid estate of Mr. and Mrs. Drury.

In this congenial home on the Mississippi bottoms, in the company of these earnest, philanthropic Spiritualists, surrounded with a profusion of books on science, philosophy and religion, the familiar names of Davis, Tuttle, King, Watson, Denton, Stebbins, Crowell, etc., appearing on the heavily laden shelves, one of the company could not help contrasting it with another scene on a "Fourth," three years ago, when he was far away among those using a strange language, and counting their beads; where the hot winds from Africa sometimes parched his face, where after three hundred years of Catholic rule, the seeker after health found the women plowing the fields with a crude plow, drawn by cows, and the people generally in gross ignorance and almost squalid poverty. Here on the banks of the Mississippi, within the natural life of a single man, greater progress has been made than can come in all time to priest-ridden Madeira under the regime of Rome and royalty.

Saturday was spent in looking over Mr. Drury's large estate, inspecting his blooded stock of horses and cattle, and also his private park and collection of wild animals, consisting of buffalo, elk, deer of several species, etc. We also learned something of "farming made easy" when we saw how he had harnessed the wind to his hay-cutter, corn sheller, wood saw, and water pumps. "Years ago," said friend Drury, "the farmers hereabouts complained of too much wind, and wanted to move to a country where there was less; now these same grumblers complain sometimes because there is too little wind to run their windmills."

In the evening, Mr. and Mrs. Drury took us to town and introduced us to a number of pleasant people, some of whom are just coming into a knowledge of the truths of Spiritualism. Later in the evening we attended a circle at the home of Mrs. Gore, a widow lady who has lately been placed in communication with her husband. Here we met Mrs. Ballard, only recently widowed, and who has already developed strong medial powers, through which she is brought into constant intercourse with her husband, after having been restored from an almost hopeless condition of chronic invalidism by a magnetic healer. Mand Williams, a modest young girl of fifteen, who has been a medium since her tenth year, was also controlled, much to the edification of the sitters. She was entranced, and in that condition used by the spirit friends to write on a

slate and also to talk. We shall watch with great interest the further development of this most promising young medium, and we hope the kind friends who now have such a deep interest in her, will continue to surround her with their protecting care and encouraging sympathy.

A third medium present at this séance was Mrs. Willard who, entranced, and with eyes covered, was controlled to write on a slate, messages which the control said he heard uttered by other spirits. A spirit purporting to be our old and esteemed friend Capt. D. C. Densmore, late editor of the Voice of Angels, came to us. The slate-writing was as follows:

"He (Densmore) says that over here and over there he often looks through your paper. He says to you: 'Be firm in your work of giving light to the world. The conflict now raging will be severe. Gird on your armor and get ready for camp meeting! All the old veterans who have passed over will be there with their shoulders to the wheel.'"

The control then wrote: "Do any of you know a good man named M. K. Wilson?" To this query we replied that we knew who he was, whereupon there was written: "He says he is your friend and that he loves peace."

Sunday was a perfect day, clear and bright, yet not uncomfortably warm. In the afternoon quite a number of friends and those interested in Spiritualism came out to Mr. Drury's home; among the number were Mr. and Mrs. John Roberts, Mr. H. H. Roberts, Mrs. Gore, Mr. and Mrs. Ives, Mr. Frank Ives, Mr. and Mrs. Edward Drury, Capt. Scudder, Dr. Williams, Miss Mand Williams, Mr. Hunt and some score or more whose names escape our memory at this hurried writing. Under the plentiful shade, in front of the farmhouse, we enjoyed a spiritual feast in exchanging views with these intelligent and progressive friends, which will be long and pleasantly remembered.

Mr. Drury is now nearly seventy-five years old, Mrs. Drury some younger, but both are full of vigor and vivacity, and both have always been noted for their philanthropy and public spirit; their home has been a resting place for many speakers and mediums in years gone by, and had the generosity of the people of Mercer county equaled or even approached that of this admirable couple, an institution of learning, which would have been an honor to the State and a lasting benefit to the community, would long since have been in operation at some eligible point in that vicinity.

Monday morning came all too soon, and with it the end of our visit, with hearty mutual expressions of pleasure over the season of happiness and interchange of thought, we headed toward the Garden City, where in the middle of the afternoon, we found the JOURNAL office in good order and many friends, taking advantage of the Democratic convention to give us a call. So we hastily scratch off these lines as printers wait for "copy."

The Sunapee Lake (N.H.) Spiritualist Camp Meeting will commence Friday, Aug. 8th and continue until Sept. 8th. The owner of the grounds, Mr. George W. Blodgett, has completed and furnished the "Forest House"—a fine building 100x25 feet, containing a dining hall with a seating capacity of three hundred, and also about thirty capacious rooms for lodging purposes. A fine pavilion, near the center of the grounds, overlooks the lake and grove. Already twelve cottages have been erected on the grounds, and many more are in process of building. Since the commencement of the season of 1883 the grounds have been surveyed and eighty-six lots, 32x64 feet in size, have been laid out, and sixty have been leased.

Dr. Pozzi, in an article in the Revue et Anthropologie de Paris, dwells on the third frontal convolution of the brain in man, which he says was first definitely shown by Dr. P. Broca to be the seat of the organ of speech. This function in thirteen out of fourteen cases, is associated with the left frontal, and in one case out of fourteen, with the right frontal, as has been proved by the loss of the faculty of speech known as aphasia, or more accurately, as aphemia, which is due to lesions of that portion of the brain. It is suggested by Dr. Pozzi, that as a recognition of the scientific importance of the discovery made by Broca, the third frontal convolution should henceforth be named after the man who had determined its function.

Charles Dawbarn, whose able lectures and articles have appeared from time to time in the JOURNAL, will lecture at the Lake Pleasant camp meeting. His subjects are: "Nature and Man," and "The Science which Nature Teaches." Mr. Dawbarn lately lectured in Brooklyn on an "Unborn Man." He has been delivering several free lectures lately, and is doing a good work generally.

In another column will be found the advertisement of the Casasaga camp meeting. This camp is most pleasantly located, and with the increasing experience of the zealous workers, who have it in charge, is rapidly becoming a popular place of resort for those interested in Spiritualism. The attendance this year, despite the political campaign, will likely exceed that of any previous season.

The Pope's toe, which the faithful have kissed with veneration, is now the object of unusual interest. His Holiness is suffering from an ingrowing nail, which renders the least pressure of the foot so intensely painful that, literally putting his best foot forward, the left is now presented at an audience instead of the right, which has hitherto done duty upon such occasions.

GENERAL NOTES.

Mr. William Nicol will speak before the Peoples' Spiritualist Society next Sunday evening at 7:45, in Martine's Hall, 55 Ada St.

It is said that Rev. Dr. Bartol wrote the article on the "Mind Cure," which is republished in another column from the Boston daily Journal.

Rev. F. Hopkinson recently told a number of English conservatives that he thanked God daily that he has no children, because Mr. Gladstone is rapidly bringing the country to destruction, and he does not wish any of the family to see it.

Those who wish to attend the camp meeting at Lansing, Mich., commencing August 7th and continuing until August 17th, can purchase round-trip tickets at one-third fare, on Aug. 6th, 9th, 13th and 16th, and will be good to return up to and including August 19th.

Mrs. Morse-Baker has been lecturing at Saratoga Springs, N. Y. She took for her subject: "The Law of Compensation." After her lecture she answered questions from the audience. She was followed by W. D. Mills, who described spirits, many of whom were recognized.

R. S. Reynolds of Utica, New York, was in town last week looking after his large interests here. He is preparing to spend August at Lake Pleasant. "Heavenly Court" will soon see most of its old occupants. S. B. Nichols will be missed part of the time, but will be on hand about election time.

Gen. Booth, the founder of the Salvation Army, has evidently found leading the hosts a very profitable business. It seems that Adeline Patti has long wished to sell her seat in South Wales, desiring to reside near one of the Italian lakes with Niccolini. Gen. Booth, society journals say, is in treaty for the estate for his own private residence.

At a Baptist ministers' meeting in Chicago, lately, several of the speakers severely condemned the New Congregational creed as lacking in definiteness relative to the doctrines of the atonement, inspiration and probation. One speaker, the Rev. Dr. Edson of Englewood, thought that the endorsement of the new creed by Prof. Swing should prejudice Christian people against it, while its being ridiculed by Bob Ingersoll was in its favor.

During his sermon last Sunday morning, Rev. Henry Ward Beecher, referring to cremation, said the idea of the resurrection of the body would prove a lasting obstacle to the Pagan custom of burning the dead. There might be sanitary reasons in crowded populations or reasons of convenience in favor of the custom, but all the beliefs of English speaking and German speaking were violated by the idea of incineration.

Dr. Sturge, a medical missionary to Siam, relates how a native doctor administered an emetic to a love-sick lady who had swallowed a quantity of opium with suicidal intent. The scientist of Siam took a live eel, clipped off a part of his tail to make him squirm in a lively manner, and then pushed him, tail first, down the romantic damsel's throat. When the eel returned to the stream of running water near which the girl was made to recline, the opium quickly followed him.

The Salvation Army has just found an opponent in a new religious sect called the "Hallelujah Lassies." The title is not dignified, but the aim is modest. The leading spirit is known as "Happy Josephine." She takes the chair at the meeting and explains what she and the other lassies mean to do. They are opponents of no creed or church, but pose as humble preachers of the gospel to the poor, the chief object being to get these same poor to attach themselves to some church, leaving them to choose which they prefer.

On the night before the recent dedication of the new Mormon Temple at Salt Lake, President Taylor claimed to receive a revelation direct from God that he accepted the temple, the grounds, and sacrifice of the Saints. All was pronounced "good," as at the creation of the world, and the next morning it took the "Almighty's mouthpiece" thirty minutes to bless every stone, stair, window, door, pane of glass, etc., pertaining to the edifice. This prayer was so "complete and perfect," declares a good saint, as to "seem to comprise every thing on earth and in heaven pertaining to the offering of the temple."

The clergy in the west of England, were formerly devoted to whist. About the beginning of the century there was a whist club in a country town of Somersetshire, composed mostly of clergymen, that met every Sunday evening in the back parlor of a barber's. Four of these were acting as pall-bearers at the funeral of a reverend brother, when a delay occurred from the grave not being ready, and the coffin was put down in the chancel. By way of whiling away their time one of them produced a pack of cards from his pocket and proposed a rubber. When the Sexton came to announce that the preparations were complete, he found them deep in their game, using the coffin as their table.

Does this Mean You?

A large amount is due us from subscribers whose accounts have been allowed to run, in most instances at their special request. This money we need, and if each one of those indebted would make a tithe of the effort to pay us what is justly ours, that we do to publish a paper in the best interests of our patrons, nearly all these delinquent accounts would be balanced before this month goes by. In kindness we ask those to whom these remarks apply, to make a determined effort to pay up

12. FURNISHING MODEL, CHINA.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal
Morning.

BY O. W. HARNARD.

Once more the rosy morn appears
And smiles the landscape o'er.
And darkness seeks his eyes again
Far on the Stygian shore.

The dancing golden beams of morn!
With joy for every heart,
Awakes the world with gentle touch—
Hides death-like sleep depart.

She breaks the mystic spell of dreams—
Enchantment weird and wild!
Then reigns in glory over all,
With radiance sweet and mild.

She brings us from the hills of peace,
Glad zephyrs, fresh and sweet,
And bids the warblers of the wood
Their matin strains repeat.

The glowing eastern sky she paints
With rainbow tint and dye,
Then tips the mountain tops with gold
As o'er the vale she lies.

These glories of the rising morn
That gild the mountain's brow,
Sink softly o'er the smiling plains
And flood the valleys now.

The King of Day then mounts the sky
And from his palace bright,
Sends smiling gladness o'er the earth
On way-beams of light.

To kiss with joy the opening flower
And bathe the leaflet's face,
Just risen from the lap of Night
In all its tender grace.

And to the maiden's hope is brought,
A thrill of sweetest joy,
And from the face of Anselm sweet
Dark shades that would destroy!

The sons of toil step forth again
Their labors to pursue,
And cheerily with ringing voice
Their matin songs renew.

Spiritualism in Kansas—Preliminary.

To the Editor of the Religio-Philosophical Journal:

The third quarterly meeting of the Western Kansas Spiritualists' Association, was held at Pleasant Valley, June 7th and 8th. Bro. J. H. Blanchard, of Delphos, acting as President. The time was well occupied with business, singing, lectures and conferences. Dr. A. D. Ballou delivered two of his grand scientific lectures, which were well received. Subjects: "Matter and Forces governing it," "The Spiritual in the Universe," Chas. H. Moody, of Jewett county, addressed the meeting in the afternoon of each day. Bro. Moody is an inspirational speaker of fine "Magnetic power," he reaches down into the souls of his audience, touching the finer feelings of man's better nature with the inspiration he receives from outside forces. His lectures were prefaced by reading from "Lizzie's beautiful poems," which I will place in every Spiritualist's household. Bro. Moody remained with us ten days, and succeeded in creating more harmonious and charitable feelings among the fraternity than existed here before. In departing we can but say: "May God's good angels bless him in his work for humanity!"

I often read in your paper of premonitions of danger. I will relate Bro. Moody's experience on Sunday, the 15th of this month. When ready for meeting, he objected to ride in the buggy because he had a premonition of danger, but having perfect confidence in my horse, I joked him out of his "granny notion," by promising to lead another horse behind my mother's place, and then hitch to the two-horse wagon, which would insure his safety. He still said he didn't feel safe, but had the same feeling he had a year ago while riding with a friend, when he was impressed to jump from the buggy. His friend assured him there was no danger, when suddenly the horse shied, tipping over, the wheel running over his head, cut off his ear close and clear as with a knife, and bruising him nearly to death. He had scarcely finished his narrative, when the horse was leading became frightened and jumped into the wheel of the buggy, throwing us out and hurting Bro. Moody severely.

He related that two years ago he was called away to make a political speech. On reaching the depot the train was just starting. He and a friend ran to catch on. As he reached out his hand to grasp the railing some unseen power suddenly seized him and the words, "Beware, Charlie," came just as his companion slipped and fell. Instantly crushed to pieces by the car wheels. I know we might often avoid danger if we would listen to our invisible guides.

Our cause is progressing here. We expect a grand rally at our August camp meeting.
Minneapolis, Kansas. E. A. SHARP.

Mediums.

To the Editor of the Religio-Philosophical Journal:

Allow me to ask: Must mediums necessarily be more perfect than the average human being? If they are not so, but possess organizations that spirits can control, to demonstrate the fact of immortality, should even these imperfect agents be ignored when the knowledge of the after-life, so strongly desired, can be obtained through them? In every department of life we find very crude material used for the production of essential things, and while it would be very gratifying to the honest investigator to know that the medium is pure, would he or she be willing to sacrifice the good obtained because the instrument is imperfect? "There are none perfect, no one," and my plan would be to surround the medium with truthful, honest purposes, thereby giving a backing that good sense always should give to the weak. Mediums are not always subject to highly developed controls and if there is diseased mentality or corrupt habits, an effort should be made on the part of the more favored to assist in better class of spirits, so that the agent as well as client may receive mutual benefit. I do not believe in encouraging dishonesty anywhere, or in any place, but I think substantial truths can be gleaned from every grade of life. All have their good qualities as well as bad ones, so far as my knowledge of humanity is concerned, and if each individual would cultivate his own little garden of self, there would be less weeds everywhere.

Toledo, Ohio.

MRS. M. A. NOTEMAN.

The Schools.

We mentioned last week the decision of Mr. Buggies, New York State Superintendent of Public Instruction, that all religious instruction and exercises must be excluded from the school room during school hours. This decision was made upon the application of a school board that stated a number of Catholic families had asked "that their children be allowed to remain outside until the devotional exercises are concluded, and that this interference causes much disorder outside of the room, and the subsequent entrance of these pupils causes a loss of time and disturbance to class work. The following paragraph from the *Catholic Examiner*, shows that the efforts of the New York authorities to make the public schools acceptable to Catholics are not very successful: "State Superintendent Buggies has decided that the only proper course for the school authorities to pursue is to exclude all religious teaching, whether Protestant or Catholic, from our schools. From this we infer that Mr. Buggies has drunk of the teachings of Paul Bert deep and to some purpose. Even Protestants will now admit the schools to be godless. Evidently, the *Examiner* desires the public schools to be neither 'Protestant' nor 'godless,' but Catholic—The *Index*."

A. H. Regester writes: I am sixty-three years old, and have been a Spiritualist ever since the echo of the "Rochester knockings" reached the "far West," and as I grow older my faith grows stronger in the cause. The course the *JOURNAL* has pursued to rid Spiritualism of bogus mediums meets my entire approval, and hoping your hands may be laid up till the battle is in favor of truth and right, I am as ever yours for the victory.

Is It Safe?—Reply to Dr. Spinnery.

To the Editor of the Religio-Philosophical Journal:

Dr. Spinnery asks some pointed questions in the *JOURNAL*, for June 21st, and though not, perhaps, qualified to satisfy the questions, offer a few suggestions. I, our good doctor acknowledges that accurate diagnosis is possible in some cases where the medium or mesmeric subject is in an unconscious trance, and seems to imply a doubt if accuracy can be attained when the clairvoyant is conscious. I have seen equally accurate results when the patient was far away, and the medium perfectly conscious; but neither one or the other is proof positive that such examinations are always reliable, or implicit trust in them is always safe. I know of nothing that is always reliable and safe but death. I have never known death to fall or make a mistake in its victim, although there are cases where it parleys too long for the patience of the people, and they resort to allopathic help, or cold steel to hasten the cure! After the trusted "tragedian" and settled upon the location of the assassin's bullet in the body of the late lamented President Garfield, Capt. A. L. Jenks, of Waverly, N. Y., went one day quickly to his room, saying that he was going to take a look at Garfield and see how he was getting on. A few hours later he came into Dr. C. T. Lyon's drug store and described what he had seen, and his last words, the doctor saying, "The bullet is right in the 'Impress' and you are decidedly wrong." But the Captain was firm, and said that he knew, for he had seen it and its track in the patient's body, and the autopsy discovered it exactly as Capt. Jenks had stated. I saw in the same drug store a part of a large fibrous tumor that this same Capt. Jenks had removed from a patient simply and only by magnetic treatment. But he might not remove every tumor, nor locate disease or a bullet at a distance with an infallible accuracy, neither can the best physicians and surgeons, even while the patient is before them, and tell them of every pain.

It may not be in order for me to offer any explanation of the case cited, as examined by Dr. Willis, first, the fact of clairvoyance, and second, a number of conditions which might intervene to make this an exceptional case, and I have good reason to think this is exceptional with Dr. Willis, for I have been personally cognizant of quite a number of his examinations (myself and wife among them) that have been strikingly accurate, and also of cases he has treated and cured, which had long defied the best medical skill. Now, from my unscientific standpoint, I answer our good doctor's questions:

1. "Can the sick be safely treated by an educated or uneducated clairvoyant physician at a distance?" I think they can be, and are; not with infallible results, nor without the possibility of mistakes and failures; but I do not see much danger, except from frauds, unprincipled pretenses; for, if from any cause the seer has been misled, or supported with the right patient, and sends the diagnosis, or some other cure, unless there were a close similarity between the case, the patient would likely call it a failure, and lose faith and refuse to be treated, as most likely was the case with H. H. Taylor. But if the diagnosis be recognized as in accordance with all the patient knows of himself and his disease, then the physician, if enlightened and educated, would be likely to prescribe the correct remedy, and the family physician who had made a careful diagnosis from the symptoms apparent, and if a true seer, like Dr. Willis, would likely prescribe with better success than the "regular," who depends on his books and his creed, and cannot or will not, depart therefrom.

2. "Are we not in danger, as Spiritualists, of building up a superstition that shall make the thing called clairvoyance, and the thing called the 'medium,' stand for truth?" Doubtless we are, and have done so to some extent, and may still more, guard as we will against it, but I do not think clairvoyance is a superstition, but there is much superstition manifested against it by those accounted "thinking scientific minds." Superstition is defined as a belief in something not real, or a fear of something which is purely imaginary, and it is not likely to be a good and prudent thing. Many so-called "thinking scientific minds" class all Spiritual phenomena—clairvoyance included—as disease, hallucination, insanity or delirium. They have written "learned" essays from the "scientific" standpoint of the "regulars" to prove that mediumship is a nervous disease, hysteria or hallucination, and can be cured by a liberal dose of scientific allopathy. They do not select cases of those experienced like H. H. Taylor's case, and put it beside the wisdom of the "regulars" who diagnosed President Garfield's case, and say: "These are bad mistakes, but they do not invalidate the uses of surgery nor the facts of clairvoyance." They ought, however, to teach us that our knowledge is limited and there is nothing sure but death. Despite all the frauds and impostors, and the occasional mistakes, the facts and proofs overwhelming that clairvoyance is a reality and can correctly locate and describe events or diagnose disease at a distance, and these facts have been ignored and ridiculed by so-called "thinking scientific minds" as a superstition, while the real superstition has been with those who assume irrational premises and impossible promises of matter, and then make a feeble attempt to support their Quixotic theories.

3. "Is there not danger of opening the door and inviting and sustaining much fraud?" Manifestly there is, and fraud has flooded Spiritualism with wretched mockeries and prostituted its facts and principles to the basest ambition and invented many subtle theories and absurd or impossible explanations to cover the tricks of mountebanks and con artists impostors as the married saints of the new dispensation. When a medium is detected in fraud and the mask and ghostly apparel is rudely torn from the body in the glare of the light, exposing the medium as the only ghost, it is said to be a personation, transubstantiation, or some manifestation of occult force known to the spirits and used by them to execute their work, while the medium is entirely innocent and unconscious of what was done. It is difficult to prove that this is not so, for we can hardly prove a negative; but we can prove it is a fraud, whether perpetrated by medium or spirit, since it is not what it is claimed to be and accepted for by the investigators. Against "inviting and sustaining much fraud" in our ranks, the *RELIGIO-PHILOSOPHICAL JOURNAL* has done great and efficient service in the interest of genuine mediums and mediumship, and honest mediums are the stronger for all of this unpleasant sifting. I know Dr. Spinnery is an earnest and glorious worker for the good of all, and his queries are worthy of careful thought. Dr. Willis I know is equally sincere and true to his convictions, and while I regret that his name should have appeared in this connection, the principle involved here has been discussed on the facts just as well, while it may damage Bro. Willis, and give many an impression that he is not reliable (while I truly believe he is, as a rule) I know that Dr. Spinnery has none but the good of all at heart, and has no wish to injure any human being; but if persons are in the way of principles and the interest of truth and a great cause requires that they be hurt for the common good, then, therefore, for their own good, the blows must fall though tender hearts should bleed at every blow.

In this light I accept the strong work and aggressive determination of the editor of the *RELIGIO-PHILOSOPHICAL JOURNAL*, whose motives and self-sacrificing efforts in the interest of a pure, honest Spiritualism have been widely misjudged, and outrageously belied. But over the truth comes uprightness, and ever is justice done.

Indianapolis, June 21.

LYMAN C. HOWE.

The Kingdom of the Heavens.

Prof. J. B. Turner, of Jacksonville, Ill., a man by the way, who is a most thorough scholar and a biblical student of rare attainments, has lately written a paper for a Chicago magazine, the *American Evangelist*, in which he is called upon to translate of the Bible phrase which is, to say the least, curious. He boldly asserts that there is no such phrase in the Bible as "The kingdom of heaven." A correct reading of what is set down in the Greek, he says, is "The kingdom of the heavens."

He even goes further, and says that the Lord's Prayer does not, or should not, read, "Our Father, which art in heaven," but rather "Our Father, which art in the heavens." So far as the Greek of the words goes, Prof. Turner is surely right. In both cases referred to, the plural and not the singular is used. Thus, Jesus said, "Repent, for the kingdom of the heavens is at hand." And the same words are used wherever this phrase occurs in the Scriptures. Why it should be translated in the singular, rather than the plural, as the Greek words have it, Prof. Turner does not say. It certainly seems to make considerable difference in the real meaning of the phrase, and what the people are anxious about is to get at just the idea that was originally conveyed.

It has been remarked in this connection that perhaps the change from plural to singular is required in translation by some demand of a figure of speech, but such a resolution of the question is hardly satisfactory. It puts one in mind of the reply of "Father Tom" to the Pope, under much the same circumstances. The Pope was troubled about a translation out of which he was forced to get a meaning exactly the reverse of what he wished. "Father Tom" came to his relief with the assurance that it was a figure of speech that was at fault; and that a word should be inserted to make the desired sense or sentiment, and he closed his opinion to the Pope with the remarkable words: "When translating any of those old fellows you have got to treat them handomely to figures of speech. Indeed, it is not much to say that figures of speech are the pillars of the church!" "The kingdom of heaven" for "The kingdom of the heavens" seems to have been worked by this rule.—*Saturday Evening Call*.

Wants an Explanation.

To the Editor of the Religio-Philosophical Journal:

It is claimed by Mr. Coleman that McEllan's and Stone's slate-writing is "shallow trickery." I will give you a sample of Stone's, and Mr. Coleman will furnish the explanation for the trick. The slate was found really under obligation for the favor, and your readers generally will thank him.

Mr. C. B. Seelye, then our county clerk, was surprised at one of Mrs. Reynolds's sances by Gruff calling him by name from the cabinet, as he thought no one in the house knew him. It was before Gruff had got in the habit of materializing and standing in plain sight of the audience and conferring with them. (Gruff said: "I want you to tell Dr. C. that I have visited his new house and found a defective sluice, and he should rectify it.") I called on Mrs. Criddle in the day time and asked Gruff to explain further about the sluice. She wrote: "Go to Prof. Stone's, and I will write it on a slate, and give you a good test. James Gruff, Esq."

I found Stone alone, and he had heard of him before. He washed and closed the large slates. He said: "What does this mean? The sound of that pencil is much louder than any made by my control." On opening the slates we found:

"I told Mr. Seelye your sluice was wrong, and an insurance agent has since been there and convinced you I was right about it. James Gruff, Esq."

I had told the slates right together during the writing in bright day-light. The statement about the insurance agent was literally true. The next experiment resulted in a characteristic note from my deceased wife, in a fine delicate hand, signed by her full name. I simply knew Stone had never heard of her, nor seen her name in print or by pen. The Gruff writing was coarse. Then came a greeting from an esteemed friend, in writing broadly different from the others, and signed by his usual name and profession plainly written.

"Now," said Stone, "here is a spirit wishing to communicate by the name of—well, I can't get it—it begins with G anyhow." We put the slates together, but could not get a scratch. The next morning I called and G wrote:

"I have much to say to you about the publishing of my manuscript, and I want to go to a trance medium. When Mr. Reed attempted it he made a jumble of my name. It was her, not me. You will yet see your departed friends in plain bodily form. Love to—[his former wife.] Signed—"

I had utterly forgotten the slating with Mrs. Reed six months before, where the book was referred to, but the wrong initials given, and the writing stopped, but this brought it all freshly to mind.

Now if the mechanical result in this process was achieved by "shallow trickery," the mental facts involved must indubitably call for a different view on the question, for it is utterly inconceivable that a total stranger to each and every one of the parties concerned, visible and invisible, could have been normally so familiar with my domestic, social and business affairs as the occasion indicated. The theory of "shallow trickery" is not only a total failure, but it is utterly inconceivable that a total stranger to each and every one of the parties concerned, visible and invisible, could have been normally so familiar with my domestic, social and business affairs as the occasion indicated.

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Tests of Spirit Identity Through the Mediumship of W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal:

Will you permit me through the columns of your valuable *JOURNAL* to lay before your many readers a description of a sance held in my own home, with Mr. Mansfield, who came to our city by special invitation. The sance was a worthy lady, who is a member of our Baptist Church, and came to me and requested a sance with him. Her request was granted, and together we repaired to the room appropriated to his use. Mansfield instructed her how to write the questions and fold them, and then left the room. I sat back from the table until she had written several questions, and then called the medium, who came into the room and commenced walking with rapid strides, and then stopped, in front of the table and commenced to laugh. The questions were all rolled up by themselves, and lay on the table together. He gave her a pencil and told her to touch one of them. She did so, and the pencil touched one of them, he said, "Pick that up." She put the question in her hand, and the medium lightly touched her fingers and began to laugh, saying, "Excuse me, I must laugh." I said, "Well laugh; probably the spirit is rejecting in getting a chance to communicate, and that affects you." He then said: "There is a spirit here who gives her name as Violeta Donnelly. She is your sister, and says she would like to write, but William is here, and he is so anxious she will give him a chance to write an independent message. Then she said, 'Open the question you have in your hand.' She did so, and found written:

"VIOLETTA DONNELLY—Dear Sister: Can you come to me, and are you here now?"

She then took another question, and Mansfield cleaned the slates with a wet sponge, and put the two together and placed them flat on the table with out a pencil, and we put our fingers lightly on them. Presently we heard the pencil moving between them. A look of astonishment passed over the lady's face, and then three raps on the slate told us the writing was finished. She opened the slates, and with joyful eyes but joyful countenance read:

"MY DEAR WIFE: You know I told you, years ago, that if I passed away first, and if I found Spiritualism, I would write to you, and tell you the first chance I could get; and, my dear wife, this is the first opportunity you have given me, and here I am. Yes, I remember my promise well, and have I not demonstrated to you the fact of spirit communion. Yes, Violeta, is here and so is Charles, who wants to write an independent message to you. This is a God-given truth."

He signed his name in full. The lady opened the paper in her hand and read:

"MY DEAR HUSBAND: Are you here, and do you remember the promise you made years ago?" Then the lady took the slates herself, and knowing they were perfectly clean, she put them together and placed them on the bed, six feet from the table, the medium not touching them at all. We sat down by the table, and presently we heard the writing, and after a moment the paper came, telling us the message was done. I gave her the slates, and she opened them and read:

"DEAR MOTHER: Don't worry and fret about father. He is with me, and so happy. I have seen them all, and many friends are here to-night, and all are rejoiced that you at last have found the light of spirit communion. Yes, we are all here, Violeta; but don't fret any more about father, for he is all right, and we are together. CHARLES."

After this my husband had a sance with Mansfield, and thinking of our aged Presbyterian clergyman, who passed to spirit life several years ago, wrote this: "REV. MR. C.—Are you still preaching Christ and Him crucified?"

The answer was written between the slates immediately.

"MY DEAR OLD FRIEND: My God, no! I have not seen anything of Christ, and I have found Spiritualism to be a fact, and does not this prove it to you?" The message was signed with his full name. This is only a short description of the many wonderful communications we received in the presence of this wonderful medium. Every honest investigator pronounced Mr. Mansfield a genuine medium and courted gentleman.

Mrs. M. J. MERRIN.

A Spirit's Return.

Some time ago, as announced in the *JOURNAL*, Dr. D. P. Kayner officiated at the funeral of Alexander Andrews, at Joliet, Ill. Shortly after, he called upon Mrs. Pirnie, medium at 425 West Madison street, this city, when the deceased controlled her, giving his full name, and entering into conversation with the Doctor in regard to various matters. Dr. Kayner gives the following account of the sitting to Mrs. Andrews:

"I had this day, May 24th, a sitting with Mrs. Pirnie, and the first one to control was Alexander Andrews. He said: 'I do sincerely thank you for what you did on the laying away of my body. I am not the Alexander who mourned for another world to conquer, but I am the Alexander who desires to send a message to my wife and request her to stop her useless mourning, and not give unbelievers the opportunity to say that Spiritualism is of no use, if those who claim to know its realities mourn as those who have no hope.'

"He says he can come through this medium or myself and converse with you, and wants you to feel his near presence with yourself; that while the beauty was entered in a faithful beyond description, his beauty was marred by knowing that you will not be reconciled to his departure. He thanked me for hesitating in my discourse at times, so as to give him an opportunity to impress me with his own ideas, and he has promised me that he will always be by your side and unfold you in his spirit-arms when you will be calm enough to allow him to get near you."

"Now, my dear sister, do for your own sake, for the sake of the sacred cause we have at heart, and for the good of the one you so dearly love, and whose progress, as well as your own you must hinder if you do otherwise, try to be calm, patient and resigned, and a halo of peace, which passeth knowledge, shall encircle your pathway."

Training and Development of Children.

To the Editor of the Religio-Philosophical Journal:

In your editorial in the issue of June 21st, under heading, "The Children," you make some very pointed remarks on the training which Spiritualists give their children, and ask: "What are they doing for their spiritual culture?" You urge as a necessity for such training, the holding of home circles for their instruction and development, and you close by saying: "No parental duty is more sacred or more important than the spiritual culture of children." In all of which I heartily agree with you; but after reading the sentiments as therein expressed, I ran back in thought many years to a family whose parents espoused Spiritualism in its earliest day, became adepts of the occult, and wrote for this cause. They had a family of four boys and one girl; with them they established a semi-weekly home circle. Various manifestations were had. The children became interested and looked forward to each circle-night as to a pleasure party. Very soon all had some phase of mediumship, and as a consequence those meetings were very interesting, many of which will never be forgotten. After some time the phenomena were of such a character that neighbors and friends were admitted, resulting in the agitating of much thought.

At this time, however, there is little or no evidence that the children's development, which was the inspiring thought of the parents for holding these circles, has been accomplished. While they are all good business men and women, not one of them is interested in the spiritual cause or movement, and with the exception of a restraining influence that this early training had over them while children, it is hard to see wherein it has done them any good, so that the old scripture quotation: "Train up a child in the way he should go," etc., does not always hold good. I think the influence on the child before birth is so great that, in many cases, any training thereafter is not sufficient to overcome it. In order to do so, we must begin their training long before their birth.

Detroit, Mich. WM. C. CLAXTON.

There is a sect of Christians in Russia who believe that all of Christianity consists in going about and doing good. They are denounced by the church as fanatics and schismatics.

It has recently been proposed to prevent petroleum fires, both of automobiles in each barrel of the oil. Ignition, by accident or otherwise, the bottle would break, and the effect of the ammoniacal vapors would be to extinguish the fire.

Notes and Extracts on Miscellaneous Subjects.

Charlie Ross of Clyde, N. Y., caught a two-headed mouse in a trap.

A Virginia cat is reported to be rearing two foxes along with her litter of kittens.

A party of Pacific coast Indians ate fifty sacks of greenhoppers at one of their recent banquets.

Major Booth says to his Salvationists: "Shout! Those who can't stand the noise will never get to heaven."

There is a rumor in England that the Salvation Army is about to organize a hallelujah bicycle and tricycle corps.

The daughter of Mrs. Jacobs, of New Philadelphia, weighed when a week old Friday, exactly fifteen ounces.

Under the laws of Maine a person who procures a divorce cannot marry for two years without permission of the court granting the decree.

Le Immenche, an Amiens paper, has discovered that next year is the 1,500th anniversary of the Virgin Mary's birth, and is making a celebration.

At a recent sale of moths and butterflies in London some specimens were sold at \$15 and \$20 each, and one white butterfly from the Hebrides brought \$65.

Professor Langley, of the Western Pennsylvania University, says the observatory at Pittsburgh is rendered useless by the smoke which hangs over the city.

Artificial dimples are being made in cheeks and chin by a clever Frenchman who has established himself in New York, and only operates upon ladies who can afford to pay liberally.

Wah Kin, a Celestial laundryman of Philadelphia, seeks to recover his child from the Society for the Protection of Children. Mrs. Wah Kin is a full-blooded negress.

It must be sad for the Massachusetts Senators, after the fight against the Louisiana Lottery, to learn that "Faneuil Hall, the Cradle of Liberty," was built with funds raised by a lottery.

A Chinese doctor is practicing with great success at Deadwood, Dakota. Patients come from all the surrounding towns, and their remains are often sent home to their weeping friends by express.

It is said that only one small herd of buffaloes, the remnant of what was known as the "great Southern herd," remains in Texas. These are being killed as fast as their flesh can be disposed of.

A noticeable feature of the well-known picture of "Adam and Eve in the Garden of Eden," by Breughel, the original of which is in the Academy at Brussels, is a shaggy skye terrier curled up at Eve's feet.

About twenty-five hundred Chinese coins, some of which represent minor denominations of ten or fourteen centuries ago, are to be added to the coin department of the British Museum. They are from the Tamba collection.

The London *Telegraph*, rejoicing in the decision of the University of Oxford to admit women to degrees, says the life of "married homes will be happier when equal intellect and culture are to be found in husband and wife."

A new sect has been started in Boston which holds that disease is caused by the absence of God from the human body, and that a man who has God in his body can cure those who are ill by touching the spine of his back against theirs.

An operation was performed on the head of a child in Westville, Conn., lately, for dropsy. A pint of water is drawn off daily, and the head, which was swollen to three times its natural size, is gradually resuming its normal shape.

A shoal of codfish one mile in superficial extent contains 120,000,000 fish. Yet not more than half of that number of these fish are taken in one year on the coast of Norway. The cod lives on herring, and such a shoal will eat 40,000,000 herring in a week.

The Heart's Unknown.

(New York Independent, 1881.)

Deep down within the labyrinth of the breast,
Close veiled in shadows black as midnight air,
A temple stands; by human art ne'er dressed;
For God's own mighty hand has reared it there.
Upon its walls no mortal eye may gaze;
No footsteps o'er its sacred cloisters roam;
Nor sound may penetrate the mystic maze
That shrouds in secrecy the spirit's home.
An altar high those temple walls contain,
On which life's sacrifices oft are made;
Its surface streaked with many a bloody stain,
That marked the cruel sacrificial blade.
Within that gloomy, shadow-drap'd abode,
The faintest soul, unseen and unknown, dwells,
And bears about in solitude its load
Of secret joys and griefs it never tells.
Tis there oft times long-cherished hopes must die;
The brightest pleasures earth can give expire;
Our joys like Autumn's withered roses lie,
Before misfortune's bitter-burning fire.
The brow be calm as the serenest heaven,
The voice sound and sweet, the words be driven,
The heart with saddest, deepest woes be driven,
Deride not when is heard the soft-breathed sigh,
Nor when is seen the lonely-trickling tear,
Far hidden from the ken of mortal eye,
Are secret griefs that none may ever hear.
And often, when the excited hour is spent,
And thoughts hold converse with themselves alone,
Alone can count the saddest moments spent
Within that dark retreat—The Heart's Unknown?

Another kind of life there may lead,
Where Reason proudly holds supreme sway;
May talk with angels; on thought-manna feed;
Or, happy dream the heavy hours away—
Or that sacred spot, "The Heart's Unknown,"
That wondrous, strange, mysterious abode,
The spirit, all in silence and alone,
May hold communion with its Maker, God.
(G. W. S. Jr.,
Clinton Avenue, Brooklyn, December, 1881.)

Canine Perception of Spirits and Fire Lighting.

In my record of fire lighting in my own house, I alluded incidentally to the fact of my large dog barking whenever I was watching on the stairs, and I would defy any human being to pass by the door which shuts him in the household's pantry, where he sleeps, without his barking. But in this pantry is a large gas stove, which is now more frequently lit by our spirit friends than not in the early morning, and into which room kettles are frequently carried by them, the door being closed, and put on to heat. Never on these occasions has he been known to bark, but frequently he is found intently looking on and wagging his tail. We all know what that means! But let us call in another testimony to the good terms he is on with our spirit helpers. Our clairvoyant has seen him held by the collar on three occasions by one of our spirit children, and once she saw him stand on his hind legs and put his front paws on either shoulder of a tall spirit, while at the same time another of our family who is not clairvoyant saw him standing thus and looking to her as though he was balanced in mid-air! She could not see the shoulders upon which his paws rested, although the clairvoyant could, and the position looked absurd! Almost without an exception during this month of the day, in a room used only in the evening. This morning the process was seen by my daughter, under these circumstances. Our spirit Mary and she went downstairs together. I had been into the kitchen between twelve and one the night before, when I retired, leaving the fire laid with wood and coal, with a hollow ready to put paper under in the morning, but no paper was there, nor was there anything but wood and coal in the grate. Mary went straight to the wood and took him out into the garden. My daughter went alone into the kitchen, which was dark, and saw bluish sparks moving about the fireplace. Thinking it was the initial process of lighting she took her eyes off, as we have been taught not to fix our eyes on any phenomena too closely. In a few seconds the fire was blazing up as it never does under ordinary lighting, and to my mind is proof of the abnormal power. She was the next to go into the kitchen after I had been there six or seven hours before and carefully examined the grate.

What "Old Fritz" Said.

It was an aphorism of Frederick the Great that "Facts are divine things." An undisputed fact is that Dr. Pierce's "Golden Medical Discovery" is the most powerful liver purifier extant, and by its characteristic and searching action will cure dyspepsia, constipation, dropsy, kidney disease, sick-headache, and other maladies which, popular opinion to the contrary notwithstanding, are directly traceable to a diseased condition of the liver, by which its work as purifier of the blood is made incomplete. All druggists.

A committee of some of the best surgeons in France has been appointed to verify, at M. Pasteur's request, the success of his inoculation of dogs with rabies. Twenty healthy dogs are to be inoculated with the protective virus, and twenty more to be kept uninoculated. The whole forty are then to be bitten by mad dogs and the results noted. The anti-rabies societies are furious, but the French people are not squeamish in a case like this.

The woman who seeks relief from pain by the free use of alcohol, stimulants and narcotic drugs finds what she seeks only so far as sensibility is destroyed or temporarily suspended. No cure was ever wrought by such means, and the longer they are employed the more hopeless the case becomes. Leave chloral, morphia and belladonna alone and use Mrs. Pinkham's Vegetable Compound.

A man during a lifetime of fifty years, according to a paper recently read before the Académie des Sciences Paris, sleeps away an aggregate of 6,000 days, works away the same period, eats away 2,000 days, walks away 800 days, is ill during 500 days, and amuses himself with the remainder of his half-century on earth.

"Oh! But I Nourished Him!"
was the actual exclamation of an honest physician, spoken of one of his patients to whom he had given calomel for the cure of biliousness and a diseased liver. And he had solicited him for certain, from which he never recovered. All these distressing consequences are avoided by the use of Dr. Pierce's "Pleasant Purgative Pellets," a purely vegetable remedy that will not sicken, but produce the most pleasing effect, invigorate the liver, cure headache, dyspepsia, biliousness, constipation and piles. By druggists.

If an overseer on the Hawaiian Islands flogs his laborers within an inch of their lives it is all right, but if he should take a short drive on Sunday he would be most severely punished. The Fourth Commandment is considered to be of importance, than all the rest put together by the Hawaiians.

HUNT'S (Kidney and Liver) REMEDY is no "bit or mite" compound or old woman's mixture. It is prepared by a scientific pharmacist, with a full knowledge of the powers and virtues of each ingredient in the class of diseases which it cures. It is purely vegetable and can not harm the youngest child or the most feeble invalid.

A young man faintly dressed and followed by his valet goes through the streets of London playing a barrel organ. He is Lord Somerset, and he takes this method of raising money for the London poor.

"All Ladies Should Know That Hoods, scarfs, ribbons and all fancy articles can be made any color wanted with Diamond Dyes. All the colors, like at druggists. None equal them. Wells, Richardson & Co., Burlington, Vt.

The Emperor of China has ordered the destruction of \$4,000,000 worth of opium.

The worst cases cured by Dr. Sage's Catarrh Remedy.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, of Buffalo, N. Y., had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, Flatonia, Texas, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 25 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulant and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of Dr. W. S. LOVELACE, Loveland, Ky., had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, Oceanquan, Va., was cured of Scald-head by AYER'S HAIR VIGOR.

HERBERT BOYD, Minneapolis, Minn., was cured by AYER'S HAIR VIGOR of intolerable itching of the Scalp.

Ayer's Hair Vigor,

PREPARED BY
Dr. J. C. AYER & CO., (Analytical Chemists) LOWELL, MASS.
Sold by all Druggists.

CHILD'S CATARRH

Treatment For



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLOPIAN TUBES, AND VULVAGITIS, AND ALL CONSEQUENT WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THEREBY CHECKED.

IT REMOVES PAINTERS, PLASTICITY, DESTROYS ALL CRAVING FORSTIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES HOARSENESS, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1.00 per bottle for \$1.00, and by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending her name and address to the publisher.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN

FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound and always bears the above symbol.

JAMES PYLE, NEW YORK.

A NEW BASIS

BELIEF IN IMMORTALITY.

JOHN S. FARMER.

This book was specially mentioned by Oliver W. Williamson at the Church Congress. He said: "The most potent statement at this moment by the warmest advocates of Spiritualism, is set forth ably and succinctly in this work, which I commend to the perusal of every reader of this journal." Church, pp. 122. Price 75 cents, postage 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE BEST IS CHEAPEST.

ENGINES, THRESHERS, SAW-MILLS, Horse Powers, and all kinds of Machinery.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Office 55 Clark Street, Sherman House.

Leave	Arrive
9:45 a.m.	Davenport and Peoria Express..... 1:45 p.m.
10:10 a.m.	Chicago and St. Paul Express..... 2:30 p.m.
11:00 a.m.	Kansas City, Leavenworth and Atchison Express..... 3:00 p.m.
11:00 a.m.	Missouri and St. Paul Express..... 3:00 p.m.
11:00 a.m.	Kansas City, Leavenworth and Atchison Express (Sunday)..... 3:00 p.m.
4:45 p.m.	Peoria and St. Paul Express..... 10:15 a.m.
9:15 p.m.	Chicago and St. Paul Express..... 10:15 a.m.
10:00 p.m.	Kansas City, Leavenworth and Atchison Night Express..... 6:00 a.m.
9:15 p.m.	Peoria Night Express..... 6:00 a.m.

*Daily, 1 Daily, Except Sunday. 11 Daily, Except Sunday. 1 Daily, Except Monday. 5, Sunday only.

A MAN

WHO IS UNFAMILIAR WITH THE GEOGRAPHY OF HIS COUNTRY.



CHICAGO, ROCK ISLAND & PACIFIC RY

By the central position of its line, connects the East and West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of the West, and the Atlantic coast. The equipment is unsurpassed and magnificent, being composed of the finest Pullman Palace Sleeping Cars, and the Best First Class Pullman Dining Cars. Pullman's Prettiest Palace Sleeping Cars, and the Best First Class Pullman Dining Cars. Pullman's Prettiest Palace Sleeping Cars, and the Best First Class Pullman Dining Cars. Pullman's Prettiest Palace Sleeping Cars, and the Best First Class Pullman Dining Cars.

"ALBERT LEA ROUTE."

A New and Direct Line, via Seneca and Kanabos, has recently been opened between Richmond, Norfolk, Newport News, Chesapeake, Annapolis, Baltimore, Washington, and St. Paul. It connects in Union Depots with all the principal lines of the West, and the Atlantic coast. The equipment is unsurpassed and magnificent, being composed of the finest Pullman Palace Sleeping Cars, and the Best First Class Pullman Dining Cars. Pullman's Prettiest Palace Sleeping Cars, and the Best First Class Pullman Dining Cars. Pullman's Prettiest Palace Sleeping Cars, and the Best First Class Pullman Dining Cars.

GREAT ROCK ISLAND ROUTE.

At your nearest Ticket Office, or address P. R. CABLE, E. ST. JOHN, Vice Pres. & Gen'l Mgr. CHICAGO.

THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCER'S

POSITIVE AND NEGATIVE POWERS.

"Our family think there is nothing like the positive and negative powers," says J. H. Higgins, of Dover, Mass. Wm. and so on.

Buy the Positive for Fever, Cough, Colds, Rheumatism, Asthma, Dyspepsia, Diarrhoea, Headache, Neuralgia, Heart Disease, Kidney Complaints, Neuritis, Headache, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases.

Buy the Negative for Paralysis, Deafness, Amnesia, Tremor, and Tropic Fever. Buy a box of Positive and Negative, and you will be cured. Price, 50 cents per box, or \$1.00 per box, or \$2.00 per box, or \$4.00 per box, or \$6.00 per box, or \$8.00 per box, or \$10.00 per box, or \$12.00 per box, or \$14.00 per box, or \$16.00 per box, or \$18.00 per box, or \$20.00 per box, or \$22.00 per box, or \$24.00 per box, or \$26.00 per box, or \$28.00 per box, or \$30.00 per box, or \$32.00 per box, or \$34.00 per box, or \$36.00 per box, or \$38.00 per box, or \$40.00 per box, or \$42.00 per box, or \$44.00 per box, or \$46.00 per box, or \$48.00 per box, or \$50.00 per box, or \$52.00 per box, or \$54.00 per box, or \$56.00 per box, or \$58.00 per box, or \$60.00 per box, or \$62.00 per box, or \$64.00 per box, or \$66.00 per box, or \$68.00 per box, or \$70.00 per box, or \$72.00 per box, or \$74.00 per box, or \$76.00 per box, or \$78.00 per box, or \$80.00 per box, or \$82.00 per box, or \$84.00 per box, or \$86.00 per box, or \$88.00 per box, or \$90.00 per box, or \$92.00 per box, or \$94.00 per box, or \$96.00 per box, 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place in Nature—in the realm of intelligent beings, for a being endowed as he is supposed to be, God the Father, man his child—where is the place for another order of being between these two. The Son of God, the anointed of God, the superior in the heavenly kingdom—in what consists this sonship, this superiority by the true law? Every man is an heir of God by virtue of sonship, and as such is joint heir with Jesus, who could have been no more than a child of God, as every human being is. This superiority over others of his race, if he possessed any, was in consequence of spirituality, which is the legacy of every human being, in the measure in which he will receive it. Spirituality is the anointing oil which initiates into the priesthood of God, which confers the function of prophet, or teacher of spiritual things. The Christ of God, then, can only mean one spiritually developed to the status where he is fitted to so comprehend spiritual things, and so conform his nature to spiritual laws, as to be a qualified teacher and exemplar of truth; one who lives in such an atmosphere of spirit that his nature is above contamination by unholy desires, that is, while the effort is to maintain this status; and he is pure in heart, and sees God in all things as no one of inferior spiritual status sees him. What was Jesus's conferred "status of union," as referred to by Brother Tiffany in the JOURNAL, which gave him the character of the "Christ of God," but that which every subject of spiritual powers, in striving to conform his nature to spiritual laws, receives as a baptism of spiritual influences, which in reality, elevates him above his former status? Jesus lived up to the law of spiritual unfoldment and hence, as was spiritual in all his nature, and fitted as a teacher of spiritual truth; possessing within himself by nature the inherent capability of being so developed. He received the "baptism of the Holy Ghost" when he became so susceptible to spiritual forces that he could receive into his whole being an overwhelming influx of spiritual influences from the fountain of divine light and love, and henceforth his nature was turned to gold, purity, and self-abnegation became as his second nature, and he was a light unto all that would heed his teachings. This experience in all this, judging by the record we now possess of the subject, was but a type of that of every one who devotes himself to spiritual unfoldment, prompted by his own desire or by the powers above, who ever stand ready with spiritual gifts for those who seek them, and who choose from among men instruments, upon whom they will, by their methods, confer the gift of a high spirituality, as a preparation for teachers of truth—mediums for the use of spirit teachers.

Admiring, as I do, the spirit of Brother Tiffany's articles, and agreeing with him as to what constitutes the true religion, and the truly religious power, I cannot find in Nature and reason any authority for making of Jesus the head of, or superior in, the "heavenly kingdom," as he seems to make him. I cannot conceive why he, with his rational views, his fine spiritual insight, should hold to the supernaturalism that makes Jesus's word more authoritative than that of any other one developed as a prophet, seer, or teacher in any former age or in these days. Admitting that the Nazarene taught the pure and exalted truths that are calculated to elevate mankind by their application to every-day life, as the Brother believes, how many others have there been, and are there at present, that teach the same things, inspired as he was to utter the same truths? These truths are intuitive with the spiritual mind of all ages and people.

The nomenclature of the spiritual philosophy, as I believe, should contain no names or appellations that mislead, or tend to a perpetuation of reverence for names and authority, or of the mistaken notion that God has made of Jesus a special mediator or high priest between himself and mankind. The appellation, "the Christ of God," applied to Jesus is misleading, as it is a term belonging to the old theology, and meaning more to mankind in general than we as dissenters from that can concede. Were we to apply it according to brother Tiffany's explanation of its meaning, to every one spiritually exalted, we should be styled blasphemers by a class of believers. The union conferring this title we can style, while dropping the title, a spiritual unfoldment by the application of certain laws—the adoption of a certain mode of life and certain practices which spiritualize the nature. This will be a plain statement of what Spiritualism proper demands as a fulfillment of the law of perfecting the being, of bringing about true regeneration. We can reverence the character of one so single-minded, so self-sacrificing and devoted to good works, and reverence the truths he taught, but we cannot make either more sacred or deserving of imitation and acceptance, by making of the man Jesus more than God made of him; more than nature made of him, when he was conceived and born by the same law by which all men are, living by the same law, sustained in his double nature as all men are, and dying a martyr to his fidelity to truth and his fellow men, as martyrs of his race have before and since his time. If we call things by their right names, names which we all understand, giving honor to whom honor is due, we shall be doing a service to humanity, by helping to loosen the chains with which superstition has bound men, and helping to disseminate the light of the true, the natural religion.

"The Heavenly World, Its Conditions, Occupations and Recognitions."

A Sermon Preached at the Christian Church, Memphis, Tenn., by the Rev. Mr. Sweeney, Before a Large and Interested Congregation.

[Only a short time previous to the delivery of the following sermon, Mr. Sweeney had delivered one against Spiritualism. Probably he afterwards received some evidence of its truth, that his conscience troubled him, since he gave expression to the new light he had found, in order to retract his previous misstatements.—EDITOR JOURNAL.]

THE SKIRMISH.

"In my father's house are many mansions."
"For he hath prepared them a city."
"And God shall wipe away all tears from their eyes."

But now they desire a better country, a heavenly. These and many similar passages are foregleams of the future. We do not have clear ones, we have the glimpses and not the details. We have arcs from which to describe the circles; as Agassiz described the animal, given one of its bones, or the fish, given one of its fins or scales. Necessarily our idea of our future condition must be vague. It is due, first, to the narrowness of our senses. A man reared in a cave is not fit to entertain extended views. Our perceptions of the future are not clear, and our environment is also against us. It is largely matter—not very good data from which to study mind and spirit states. We know men in organized forms, but the disembodied state is not so easily comprehended. It is difficult for an infant to describe or realize manhood

states. Our present state is to the future what acorns are to oaks, and what eggs are to eagles. An eagle in the egg is not prepared to appreciate a big world of cliffs and skies, with depths for soaring and lofty flights. In this world we are all unhatched. Here we do not see things as they are. We see them as we see the rainbow and the sky—as we see ships in the fog and sticks in the water. "But there we shall see him as he is." We see here as through a glass, darkly. We see things as in enigmas or riddles—half solved. The most rational way to see the future is to project the present life over there. Make heaven much as earth is, only of better material and more beautifully wrought. Think of this world and the soul as passing on and up higher, and you are the best prepared to form ideas of our possible and probable future. The Scriptures represent by correspondences and "laws of correspondences," hence they speak of heaven under the thought of a country or "Canaan;" under the thought of mansions of a great city decked with valuable minerals and precious stones, as the "new heavens and new earth," or a heaven of fairest flowers, loftiest hills, grandest oceans and most beautiful rivers. Many believe this earth, when purified and perfected, will be the home of the redeemed. Dr. Dick believes it will be in the Pleiades, which our astronomers believe to be the center of the universe. I believe with the most recent and rational school of thinkers, that our heaven will be the universe, and our earth the Pleiades, and that all the planets are our many mansions. The whole universe is God's house, and all worlds his mansions. In the future world we shall have immortal bodies, incorruptible and glorified. Hence an improvement on the bodies of the present and baby life, an advanced state; and it is reasonable to believe, therefore, that the power of our faculties will correspond to such bodies there. We shall have exalted senses, and therefore, more noble and exalted conceptions over there. Our lowliness on the earth and heavy atmosphere impede our vision. Now, matter of the coarser sort is an impediment to our seeing. Then and there we shall see, it may be, with ease and without limit from world to world. The telescope allows us in our present state to see the moon as only 200 miles away. To the perfect eye there are gems and beauties yet to be revealed in blade, and leaf and flower. Huxley tells us if our hearing were more perfect we could discern the music of the ripples in the running sap of every leaf and flower. A body without scars, blemishes and weakness will, with the harmony of all its faculties perfected, revel in the consciousness of perfect health, strength and beauty forever. A body not weighed down by gravity can rise through an eternity of worlds of surpassing grandeur and scenes of magnificence and brilliancy.

Without doubt we shall carry our minds with us through the grave and into that future. We shall have, therefore, the powers of learning, reasoning and memory over there. These faculties carried over there, God will complement with the things that feed and gratify them. Reason feeds on "cause and effect," and on cause and effect mathematics, philosophy, astronomy, music and science are founded. It is reasonable we shall have all these over there, and with our powers of learning and memory almost infinitely increased, what stores of knowledge are awaiting the future man—possible and highly probable, over there. These facts give man something to do in heaven. For man, human nature, must be active to be happy. The Savior himself gave us the same thought when he taught us to pray: "Thy will be done on earth as it is done in heaven." I love to think that in the future I shall grow forever; forever lay hold on facts, truths, loves, beauties and harmonies, and grasp and hold them in the grip of a deathless mind and memory through the endless ages. What thoughts and joys, and loves and experiences will be treasured up in a memory that shall forget nothing through the everlasting years.

These powers will appreciate accordingly as they have been developed to fit and understand and enjoy; and this is the principle that shall "grade" us and make our "degrees" of happiness in the future. The Savior himself recognizes this great principle of prepared receptivity in order to enjoy heaven. "It is not for me to give you a place on the left or right hand of my kingdom," God gives them to those for whom they are prepared, and they are prepared to receive them who have "drank from his cup and been baptized with his baptism" of suffering. And hence Christ replied to his disciples, if you would have high places of rank in "degree" above others, you must fit yourself by experience and suffering love. It was this everlasting law of vicariousness that gave him his own rank or degree in the scale of exaltation. The apostle said in view of Christ's sufferings: "Wherefore, God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father." It is natural that there are degrees in heaven. Vegetable and animal life exist in varying species and hence of degrees. There are some 200 species of the rose; some 200 species of the dog. Men are made differently—one superior to the other. Food, climate, soil, sky and education have much to do with the different types of men. But as to genius and native faculty, some men are superior by creation to others; and it is not in the power of education to make the inferior man by creation the equal of the superior genius. You can not make eagles out of geese. God is the author of their degrees and grades. This law of variety we witness in the stars. "One star differeth from another in glory," and the holy Scriptures teach that men shall so differ in the resurrection. The old theology taught we should all be alike as so many moulded candles, one scarcely distinguished from another. The Savior said to his apostles, that they who should "follow in the regeneration, when he should sit on the throne judging the twelve tribes of Israel." Here is a remarkable superiority affirmed, and hence degrees of prominence in the everlasting kingdom of God; and that they of his disciples who should rule well over "a few cities, should be made rulers over many cities." And here he puts in a figure, degree of trust and prominence among men in the life to come. Men in heaven, as they are on earth, are like sponges of varying capacities. Each holds till full, but some being larger, hold more than others. And the same great law measures our enjoyments here when applied to music, painting, architecture, oratory, all science and philosophy. There are "weights of glory" in that world. But Paul from his great sufferings and sacrifices and the consequent capacities for enjoyments, looked "forward to a far more exceeding and eternal weight of glory." Saints and sluggards will not, by virtue of their differing culture, receive the same glory. God hangs premiums on industry and

faithfulness here, and he says he will do it hereafter. And it is just that he should do so.

We shall take our heart-life over there. We shall love over there as we have heart capacity. Big hearts will love more because capable of more; hence there will be degrees and planes of affection and friendships there. The law of "affinity" will, therefore, obtain there as here. We will love some people more because they are more lovely and more of them to love! There men will love right for the love of right. And it will be so of truth, goodness, righteousness, liberty, justice and the eternal beauty. The loves of life will be carried over there, and somehow and in some way we shall know each other there. Our Savior said: "I go to prepare a place for you." We shall realize that promise, we must know ourselves as ourselves, and not as others, and others will do the same; and, therefore, in some sense, there will be mutual recognition, in the sense of personal identity. This fact obtained at the Transfiguration. There Moses and Elias from the Spirit-world appeared, and were personally recognized, and talked with Jesus Christ, and he himself said: "Many shall come from the East and West, and North and South, and sit down in his kingdom with Abraham, Isaac and Jacob. Dives and Lazars illustrate the same fact. There was then in the Spirit-world a recognition of personal identity and individuality. Dives also remembered the world he had left, and desired that messengers should be sent to warn his "five brothers" not to come to that place of torment. Instinct demands that we shall in some sense renew our friendship and loves over there. Instinct you know, is the word of God cut in the constitution of the human soul. God has complements for instincts, else why did he make them? Did he make them to deny their demands that he might work cruel disappointment in the souls of his creatures? The law of identity will not be found in the flesh. "Flesh and blood shall not enter the kingdom of God."

Well, then, "How can such things be?" They can be as the resurrection can be. The Corinthians denied the fact, for they could not see "how" it could be; and Christ's disciples could not see how these relationships and recognitions could be! They were told that "they erred, not knowing the Scriptures and the power of God." I confess I could not fix up the difficulties, for I am not capable of "running a world." But the power of God can bring them all about. We cannot see how. But there are many things that exist whose philosophy and reasons we do not fathom, and yet they are and will be.

Our spiritual, worshipful natures we shall take over there, for we shall take ourselves over there, and the religious factor is a part of man. This fact natural philosophy and universal history attest. Man is naturally a religious being. We shall worship, therefore, over there. This fact also the Scriptures teach us. His redeemed people will unite in a song of blessing, glory, honor and power to him that sitteth upon the throne and the Lamb forever and ever. "Thy will be done on earth as it is in heaven." The will of God is done in heaven. It will be a great, active world. We shall have more to do than stand in long, white robes about the throne, and make bows and sing anthems. It will be an eternity of thoughtfulness, love, friendship, purity, art, architecture, oratory, poetry and worship. There, with strong, healthful, immortal bodies, and minds open to truth, and hearts free to the sweet dictates and impulses of love, and with spiritual natures ever drawing us closer about God and his great white throne, we shall live through endless ages of progress! Here we have not time to travel and study the records of all nations and tribes and tongues. There we shall have time for enjoying the finest libraries and largest galleries of all worlds. We shall meet the travelers from all planets, and the pure hearts, great thinkers, artists, historians and philanthropists. Socrates will be there to tell us more of virtue, immortality and the moral law, and God grant that Beethoven may be there to lead the chorus of heaven. "Holy, holy, holy, Lord God Almighty!" God grant that the Apostle John may be there to teach more of the infinite love, the law of gravitation in the world of purified spirits and redeemed souls; and that Paul may be there to explain to us the providence, plan, purpose, and mystery of God exercised over us while we live here, and then, we shall see that it was all wise and well. There we shall study without limit. There I want to study astronomy millions of years till I have traveled and made friends with men and angels in all planets and worlds. I want to study there, to wander through groves and sit down by rippling streams and listen to sweet voices that may come from other planets, to sing and fill me with joy amid the endless years. Oh! far-off shores and Summer-land of the soul! God grant that this world may be yours and mine when the gates shall open for us to enter in. Such reflections should lift up our longing hearts and point them to the abodes of the holy and good, where at length will burst forth on our enraptured vision the city of God, which will ever unfold new beauties and forever impart fresh delights. Oh! the raptures of such a vision! To the poor it is infinite wealth; to the weary it is unfailing strength; to the wanderer a blessed home, and to the dying an arm of strength mightier than death, hell and the grave. God grant that we may all share therein the boundless light of that eternal day.

"Beautiful Valley of Eden,
Sweet is thy noon-day calm,
O'er the hearts of the weary
Breathing thy waves of balm."
"Beautiful Valley of Eden,
Home of the pure and blest,
How ample the wild billows
I dream of thy rest—sweet rest!"
There is the home of my Savior,
There with the blood-washed throng,
Over the highlands of glory,
Rolls the great new song!"



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- EIGHTH PAGE.**—There are no Dead. Miscellaneous Advertisements.

Frauds in the Cabinet, or Lies Mundane and Supernal.

A Lecture Delivered by Charles Dæwborn at Frobisher Hall, New York City.

(Reported for the Religio-Philosophical Journal.)

Man on earth must be true to his conditions or he will pass out of existence; but he has conditions of the body and conditions of the soul. The perfect man is one grand harmonious whole, but the cottage in which that unknown one resides, has not yet been discovered. If we are not fanatics, we are ready to acknowledge that man's duty to himself and the world demands that he shall so live as to remain on earth as long as possible. It is at once obvious that the conditions of a nation surrounded by coarse, grasping, sensual foes, is very different from that of a people seeking the greatest happiness of the greatest number, and with neighbors of similar desire. If we as sensible men and women acknowledge self-defense as a necessity under the first named conditions, it is equally obvious that our duty is to defend our foe at the least possible cost to ourselves; and so we lay our plans to make him believe our attack is to be by daylight upon yonder fort, while we mean really to surprise his camp in midnight darkness. Just as the quail runs before you with drooping wings and halting steps to lead you from her young, so we with the lie of deception entice our foe to his ruin.

If the conditions of our life be such that the horrors of war be a necessity, then all but the fanatic will see that with shot, shell and bayonet, lies go as a part of the paraphernalia of war; and the greatest general will be the one who most successfully "lies" to the enemy into deadly ambush and total defeat. But mark this: it is only because war is a brutal necessity that lies become justifiable as weapons in the conflict. As soon as your object be peace instead of battle, your lies must be put away with your shot and your shell, or peace becomes impossible. If your opponent be deceived into peace by a lying treaty, war is sure to again break out. It is in war that man's lowest propensities come to the front, and it is with just those faculties of human nature that a lie is in harmony. As he gradually rises into a nobler manhood, truth comes to the front, and it is an essential of this progress that the lie be left behind.

Notice how some national disputes have recently been settled by arbitration instead of by war. This has been a grand advance towards crowning the soul as sovereign over the body; but arbitration demands truth as the first and all-important condition of success. It has been discovered that lies of trade and commerce don't pay. You will find very large business in the world conducted on principles of honor; only the buckster and the pettifogger live now a-days, because they are too ignorant to tell the truth. When you wish to proclaim a man as honorable you say: "His word is as good as his bond."

What do we find ourselves proving? Is it not, first, that the lie is the product of the animal in man; and next, that as man progresses he outgrows the lie, and discovers that truth is an element of advanced manhood? Our definition of a lie is very simple: "A misrepresentation with intent to deceive." The early Christian Fathers preached "that it is right to lie to the glory of God." As a necessary consequence our thinkers of to-day count them as professional liars. A similar principle is attributed to the Jesuits, and they are always suspected of working in the dark for an unlawful end; yet they live self-sacrificing, devoted lives, and possibly accept the brand of "suspected liar" as an element of martyrdom.

Not long since a learned doctor told me that he often deceived his patients for their

own good; but when the patient discovers this habit, he will place the doctor as a professional liar, in the same school as the Jesuit and the Christian Fathers. The coming physician will scorn a lie as much as he will avoid blood letting, or impregnating a healthy child with rotten pus, to save him from small-pox. True manhood means honor in word and deed. Give me only candor, open-hearted sincerity of word and action, and my friend and I will clasp hands through life, even though differing tastes bar close companionship.

The true man is full of charity. He will not hastily impute untruth and deceit when a statement is made that seems incredible. It is well for us to remember that truth is many sided, and like the Obelisk in Central Park, though the writing may vary, it ever stands on the same pedestal.

Now, remember to what we have committed ourselves in the beginning of this lecture. We have acknowledged that if war be a necessity, we must no more object to lies than to shot and to shell, because they go together, and are sworn brothers in arms. But notice, the lie works harmoniously with war, simply because war is itself an outburst of manhood's hell of passion, and therefore the lie accompanies it every time. The lie not only springs from man's lower nature, but it proves that for the time that lower nature is uppermost. The only possible justification of a lie, as of murder, is that it is a horrible necessity springing from man's ignorance how to accomplish his purpose in a better manner. Some hate a lie, as we hate war, disease and everything that pulls man down to beasthood. It is also well for us to notice that the world furnishes greater variety in individual manhood shown in separate races. The lower down the man, the more certain and natural the lie. The more elevated the manhood, the more repugnant becomes every variation from truth.

The wondrous bond of sympathy existing between mortals and spirits is based every time on mental level, and not at all on education or social refinement. That is one grand fact, and another is that death does not necessarily effect any change in a man's nature or disposition; so the earth liar becomes the spirit brother of all who love a lie and glory in deception. It seems to me that though our subject be with reference to lies we are already extracting from it some important truths, of which I propose to make practical application.

The Spiritualist is blessed with the grandest philosophy to which human nature has aspired. No grief need merge into hopeless sorrow now, for the loved one lives, and can assure you of continued love and a natural immortality. This is the truth the human heart has sought from the beginning, and it is the joy and glory of the 19th century. It is asserted that some human beings now on earth are so horribly at war with themselves and society, as to delight in making fun of the holiest feelings of the human heart. We can understand the position of the man who demands the easiest possible living and chooses fraud to accomplish that end; but the other seems so horrible, so positively devilish, that we have to listen to the confession of the miserable wretch, in order to believe it.

A work has recently been published by one Truesdell, of Syracuse, N. Y., called "Bottom Facts in Spiritualism," actually written to establish his own eminence in fraud, or to exhibit his love of practicing deception upon mothers, daughters, husbands, wives, brothers and sisters, who have sought, or have been invited by, this wretch, to hold holy spirit communion through his mediumship. He takes as the matter for his book: "If I am deceived, I pray that I may not know it; but if I know it, I pray that I may be able to laugh at the whole affair." In his work, he not only magnifies the long exposed frauds of real or pretended mediums, but casts a lying slur on the thoroughly proved facts of Spiritualism. He describes, for instance, most minutely, how he got the memorandum book out of a gentleman's pocket, who had called for a sitting, and used the names and information so gained to forge spirit communications which delighted his visitor. I merely speak of this as proving to you that there are human monsters now on earth, who have no respect for the "Holy of Holies" in the human heart, and who rejoice with fiendish glee, as they publish their infamous deceptions to the world. If there be now in our midst men and women, living like ghouls, feeding upon human hearts, remember that they pass unchanged into spirit life, and watch eagerly for conditions which will enable them to return and ridicule human affection.

We have now submitted two facts that will assist us in getting our subject into clear and distinct form. First, that a lie is a necessity of those gross conditions that force men into war, quarrels and bloodshed, and is just as true to its conditions as the noble development which impels a man to sacrifice his life that others may be saved. The second fact is: There are men even to-day in civilized society, whose life is on that low level, that a lie is positively truth to their conditions, and accords with their sense of enjoyment. We will now add an equally important fact: There are amongst us, men and women, who love truth with their whole souls, and whose lives are beacons pointing to the grand possibilities of true manhood. All of you know such men and women; and with all your admiration you have to acknowledge that they are better fitted to mingle with angels in heaven than to match wits with the wicked ones of earth. They may have gained the harmlessness of the dove, but they have lost all the

wisdom of the serpent. Truth is as absolutely an effect of the sphere in which they dwell as a "lie" is in harmony with the lowest conditions of life.

So here we see two distinct spheres of life—opposite as the poles—each true to itself and each unable to understand the other. The higher sphere sees good in all things, puts a charitable construction on the doubtful, and believes in the inherent goodness of human nature; the lower speaks, acts and believes in the virtue of a lie, and considers human nature as one vast field of fools, in which the smart can find sport and great gain.

Extremists are unsafe counselors at all times and under all circumstances. Fortunately for the world the most of men—in which I modestly include you and myself—struggle for a foothold on a plane midway between these extremes, which we believe to be the realm of common-sense. We recognize that there are those thoroughly unprincipled by organism and conditions, who are lying in wait to swindle us at every opportunity; and we claim the right to protect ourselves and repress the scoundrels. On the other hand, we listen kindly to the appeals for universal charity made by our brothers of the "bright extreme," for we admire, respect and love them. One of the objects of this lecture is to show these gentle souls our true stand-point, and prove it to be founded upon justice both to ourselves and to those we blame.

Notice the old truth: "All men are in harmony with spirits of their own nature." The "Truesdell" sphere, outside earth-life, is in eager harmony and accord with the "Truesdell" mediums in cabinet and circle. On the other hand, there is no influence so bright and pure that it will not be in love and fellowship with natures—far in hazard, like those of our brothers, Thos. R. Hazard and the late Robt. Dale Owen.

You and I are, of course, particularly disgusted with the "Truesdell" sphere of falsehood, and mean to protect ourselves; but we are compelled to acknowledge that many of these earth saints live in a sphere altogether too angelic and unpractical for earth-life, under the conditions of to-day. We crave communion with the Spirit-world, and are willing to submit to any reasonable conditions to attain our object; and we now propose to have a talk with spirits and mortals from this platform that shall show just what we require, and prove that we are dwellers in the realm of common sense. Spirits have claimed for a long time that they have the power of "materialization;" in other words, can now make themselves visible and tangible to mortals. I am one of those who believe this phase to be a truth, as well as attested as most other facts of earth life, necessarily rare and exceptional. Yet we all know, and none can deny it, that there are continually exposures of outrageous fraud, perpetrated by mediums of great notoriety. Spirits give us a clue to this; for they always tell us that the more gross the spirit, the greater his power over crude matter. Necessarily such spirits will find the most harmony in working through mediums of their own moral stand-point, which you perceive is the class in which man's lowest propensities are uppermost. Therefore, as common sense investigators, we know that when we enter the public miscellaneous inharmonious dark circle or materialization séance, we are placing ourselves in that sphere of sensualism which feeds war and fraud, and where "Truesdells" are particularly at home.

It is at this point that common sense comes to the front, and says to the medium: "We don't accuse you of fraud just because you are a medium. We do not accuse your spirit controls of fraud until such a charge is grounded upon suspicious circumstances; but as both medium and control, by the very necessity of the case, belong to a sphere where fraud is possible, we intend to take every precaution against being fooled by a Truesdell." So far I am sure I have your warm approval, and you will agree with me that any instrument capable of being used by the Spirit-world is of too great value to be lightly trifled with.

On the one hand, our friends of the "bright extreme" are shrieking "Sacrilege!" when we count the medium as a responsible mortal; and on the other, we have "Truesdells" watching every opportunity to mark us as "plucked geese." With singular inconsistency, we are told at one time of the necessarily unprogressed spiritual standing of the medium's band, and almost in the same breath we are exhorted to leave everything to the sagacity and wisdom of the spirits, and when a bare-faced fraud is exposed, it is always the medium—poor thing—who has been the victim of "Truesdell" spirits brought there by the sitters.

Away with such atrocious nonsense! Away forever with the assertion that the justifiable and necessary suspicion of dishonesty felt by the investigator, is the cause of any fraud in which the medium may be detected! Gentlemen of the "bright extreme," we have shown you that you regard us as fools when you ask us to give up our suspicions under present circumstances; but we will meet you in the séance on a platform of perfect candor. We have a right to our suspicions, and so we avow them. Now, we demand of the spirits that they meet us with equal candor.

Gentlemen controls from the Spirit-world, a word with you, and it shall be the word of candid, honorable men. First, allow us to place your medium under such conditions that he cannot commit fraud on his own account and charge it to you. We will not dictate how this shall be done, but done it must be to the satisfaction of every honest

skeptic. Next, we wish you to notice that you are constantly accused of transfiguration; that is to say of using your medium to personify spirit-return. That may be an interesting phase worthy of attention, but we demand that you shall proclaim the fact from the cabinet every time, under penalty of being justly accused of fraud if we detect your medium made up as a spirit. Further, we have no objection to your manufacturing lace, shawls, and dresses by supernatural methods unknown to us. In fact, we will welcome such exhibition of your power; but if you need any white muslin with spangles, or garments and ornaments of mortal manufacture, we demand that they shall all be on exhibition before the séance commences, under penalty, once again, should they be found in possession of your medium, that you be justly pointed to with scorn as "Truesdells" of the infernal region.

These are very reasonable requests, and yet absolutely necessary for your success and for our satisfaction. Give us fraud-proof conditions, and we will not murmur though the light be low, and when a vivid imagination claims a long lost friend, we are not going to quarrel with the identification. If you need a cap and curls, a beard and paper of pins, say so with candor, and we will hand them in through the curtain to the spirit-dressing room, but remember, if you decline our honest aid and prefer to "Truesdell" them into the cabinet, we shall hold your medium responsible. In other words, we will meet you with honor and candor every time, and hurl back with scorn the insinuations of the "bright extremists" that we are the cause of your acting dishonestly.

Does truth begot a lie? Can candor bring forth a "Truesdell"? Once again common sense triumphs.

As for the public, miscellaneous, inharmonious dark circles, held by physical mediums, my hearers, know from my previous lectures, that I hold them in abhorrence. There is little or no chance for protection against fraud, but it is when they are genuine that I hold them as most dangerous, for the gate of hell is opened, and "Truesdells" of the pit can hold their orgies. Would you have your pure wife or daughter placed in the dark, in a crowd of licentious ruffians, when one could come and whisper, "I am your grandfather," another call himself "Uncle," and a third pose as a cousin or a school fellow—each offering an insulting caress? You know the very thought fills you with horror, yet this is constantly happening in dark circles where "Truesdells" reign supreme. They have an extension of the faculty beyond the mortal, and gain information that you think sacred to yourself and family, and then use those very facts to falsely convince you of their identity; and so you sit, thrilled with joy, when it is a thousand to one that you are surrounded by "Truesdell" friends. The impetuous insulting embrace might, perhaps, be of little consequence; but if your wife or daughter happen to have a sensitive mediumistic organization, they can follow her and make life a hell for months and years.

We punish the pimp and the procurer who beguile girls to ruin; but here are actually noble men and women of to-day, living lives of the "bright extreme," who are encouraging and aiding these "Truesdell" spirits, because in their own innocence they cannot realize the possibility of such devilish propensities. Yet it seems to us, of the common average, that the fact of an earthly "Truesdell" proves the existence of the spirit "Truesdell" with like propensities.

We have now but two more facts to engage our attention in this lecture, leaving a broader generalization of spirit-frauds to our next lecture, which will be upon "Difficulties and Dangers of Spirit Communication." One of these two facts is, that the "bright extremists" do get in some cases genuine manifestations when the séance is not fraud-proof. I believe that angel purity may at times be welcomed by "Truesdell" spirits, giving great credit thereby to the cause of materialization; but I insist that this is necessarily exceptional, and that even Hazard, Miller or Colby can command no immunity from deception, for their angel friends must tread earth's stage with a "Truesdell" as manager every time. In the privacy of home, where the medium knows no unrelieved necessity, and need never sit unless she so desire, the "Truesdells" find every inducement to aid the true appearance of spirit form.

The second fact is that this same medium comes out into the world where rent presses, expenses worry, and money must be had, and when, under such circumstances, one or two genuine materializations a week are all that is possible. You and I go to a séance and detect fraud. We are at once grossly insulted by "bright extremists," as having brought conditions certain to manufacture fraud. I claim there are just three probable and possible frauds in every miscellaneous public séance: First, from "Truesdell" controls; second, from "Truesdell" mediums, and, third, from "Truesdell" sitters who may manufacture an exposure just for fun and to create a sensation.

Now, candor between sitters, medium and control, such as I have pointed out, would render all this impossible, and secure either a genuine materialization, or else a genuine transfiguration; and if neither be possible, then let the medium with our knowledge and sanction, show us a "genuine fraud," making up the spirit appearance from the material we will openly furnish him.

And, now, ladies and gentlemen, with the common average of seances, we who claim

neither to belong to the "bright extremists," nor to the "Truesdell" frauds; we, who aspire to live useful, honorable lives, adapted to the year 1884, we have duties to ourselves and to others which should impel us, as Spiritualists, to take a decided stand against possibilities and probabilities of fraud in mediumship. Though honoring every true medium the world over, to be aided in times of trial and distress, yet let us set our foot firmly down, and demand reasonable fraud-proof conditions every time, or else boldly proclaim that fraud being possible, we will have nothing to do with it.

Let us ever keep before us the striking scientific fact that in the public séance on stated days and hours, it is impossible but that fraud must be the rule, since the medium cannot supply conditions to suit a published advertisement. The "Truesdell" control knows this; the medium knows it, too, and the result is a disgrace to our sacred cause, not by the exposure, but by the fact that Spiritualists deliberately leave themselves open to fraud, thereby throwing suspicion on the genuineness of all spirit phenomena.

So I repeat in conclusion, let us ever demand:

1. Such conditions that a "Truesdell" medium cannot cheat if he wish to.
 2. Let us demand that the control declare whether he is exhibiting materialization, or is using the medium as a make-believe spirit.
 3. Let us also demand that if any material is needed for make-up, let the control say so, and have it on exhibition for the sitters.
- And, then, oh! Spiritualists, I beg and pray on behalf of our sacred cause, that you will help to relegate all fraud-caught mediums back into the ranks of honest labor for daily bread, in this work-a-day world of ours.

SPIRITUALISM.

A Discussion About it in a Public Meeting.

Mrs. T. J. Lillie and Ex-Surrogate Dailey in the Affirmative, and the Rev. Ethan Whitney in the Negative—"Manifestations of Spirit Power" by Mrs. Lord and Mr. Matthews—Some Results That Astonish the Skeptics and Others that Astonish the Mediums.

(Brooklyn, N. Y., Union.)

Central Hall, in Fulton street, was crowded to suffocation last night by an audience composed partly of those who believe in modern Spiritualism and partly of those who do not, and who had come to listen to a continuation of the discussion began at week ago on Spiritualism. Colonel John D. Graham, who said he was a Spiritualist, presided, and a meeting was opened with a prayer by the Rev. William Weyand, a city missionary. The question reported by the committee for discussion was: "Are modern spiritual manifestations sustained by science and revelation?"

The discussion was opened by Mrs. T. J. Lillie. Her address was quite interesting to listen to, but it was far more eloquent than it was argumentative. She claimed that Spiritualism is a science and that the power which produced the first rap was a spiritual power. She also claimed that the writings of Andrew Jackson Davis were as much a spiritual revelation to him as were those of St. Paul and St. James to them, and said that his writings were as sacred to the Spiritualist as was the Bible to the Christian. Revelation means the Christian's Bible and all the spiritual revelations of to-day are foretold by the revelations of the Bible. Had she time to cite chapter and verse she could prove that the revelation of God was the revelation of a spiritual power, and that the revelations of to-day were sustained by the revelations of the Bible. It is the old revelations that need the sustaining power of the new, and not the new that need the sustaining power of the old. If she were asked if modern spiritual revelation was sustained by the old revelations, she should answer that they were sustained by their own merits and by ancient revelation as well. God, Mrs. Lillie said, is a spirit; or to make it a little plainer, God is spirit. If there is any revelation that sustains the power of God it is the revelation of the power of spirit, and that revelation is as broad and comprehensive now as ever. Every revelation of the power of God is a revelation of the power of spirit. She might speak, she said, of all the revelations given us, but one is as good as a thousand. They take this book and claim it as an entire revelation throughout; she took the same book and said it was a mistake. Its historical records do not coincide with divine revelation. There are in it records of wars and terrible deeds that blot its pages, and she declared, with all reverence, she said, that the sooner these things were expunged from the book the better the days that are coming. Looking at the past we find mediums for every phase, and revelations that are on a par with the intelligence of the day. There has been a development of spiritual manifestation, and as men have become better able to comprehend the light higher manifestations have been given. Mrs. Lillie referred to the materializing séances of the present day, which are accorded to as "sane," and compared them to the handwriting of ancient Spiritualists. The gnosts of the past saw the materialized hand write the sentence, "Mene, mene, tekel, upharsin," and Mrs. Lillie thought there were those who would some

(Continued on Eighth Page.)

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEEDINS.

CHAPTER III.

HELEN E. BENSON GARRISON.

Of Mrs. Garrison, I transcribe this tribute, given at her funeral by Wendell Phillips. He knew her far better than I did, but my clear remembrance of her admirable character and thoughtful kindness makes his every word true. He said:

"How cheerfully she took up the daily burden of life and effort. With what serene courage she looked into the face of peril to her own life, and to those dearer to her than life. Trained among friends, with the blood of martyrdom and self-sacrifice in her veins, she came so naturally to the altar! Sheltered in the jail, a great city hungering for her life, how strong her husband must have been when they brought him his young wife's brave words: 'I know my husband will never betray his principles.' Helpmeet, indeed, for the pioneer in that terrible fight! The most unselfish of all human beings, she poured her strength into the lives of those about her. . . . A young mother, with the cares of a growing family, not rich in means, only her own hands to help, yet never failing in cheerful welcome, with rare executive ability, doing a great deal, and so easily as never to seem burdened. She made a family of her friends, and her roof was always a home for all; yet drudgery did not check thought, or care narrow her interest. She was not merely the mother or the head of a home; her own life and her husband's moved hand in hand in such loving accord, seemed so exactly one, that it was hard to divide their work. At the fireside, in the hours not frequent of relaxation, in scenes of stormy debate, that beautiful presence of rare sweetness and dignity, what an inspiration and power it was! And then the mother—fond, painstaking and faithful. . . . She is not dead. She is gone before. . . . She has joined the old band that worked life-long for the true and the good. . . . We can see them bend over and lift her up to them, to a broader life. She works on a higher level; ministers to old ideas, guards lovingly those she went through life with."

PERSONAL INCIDENTS AND ACQUAINTANCES.
The anti-slavery movement was a significant illustration of the power of truth. Here was the slave-system, strong in its control of over \$1,000,000,000 invested in human beings—a great and hideous monopoly. Parties, sects, office holders, and pulpits were in its hands. The people were inert, unless aroused, and then their prejudices were largely with the slaveholder. For one poor man to demand the immediate overthrow of this system seemed absurd. Daniel Webster denounced the anti-slavery movement as a "rub-a-dub agitation." The poor world, then even more than now, saw power only in money and in the machinery of party and sect, and had small thought of a mightier power, spiritual and invisible. A few saw deeper; James Russell Lowell said:

"Men of a thousand shifts and wiles, look here! See one straight-forward conscience put in pawn. To win a world see the obedient slave. By bravery's simple gravitation drawn."

Conscience won; politicians and pulpits gave way; parties broke in pieces; gold was but dross as against justice; slavery went down, and the planter in Georgia joins the abolitionist in Massachusetts in rejoicing at its downfall.

In the pioneer anti-slavery lecture field, from Maine to Missouri and Delaware, I spent years in cities, towns, and country byways. A great book could be more than filled with stories of hospitable homes, and warm welcomes, golden compensations for prejudice and contempt elsewhere, and inspiring helps in the great contest. Misunderstood and disliked or hated by the outside majority, the abolitionists had a warm side for each other; and this, with their intelligence, moral courage and fidelity, made their society both delightful and instructive. I have often heard it said, and truly, that if their efforts never freed a slave, the benefits of moral education and the culture of character for themselves would more than pay for all their troubles and trials. People marvel at the growth of Frederick Douglass from the ignorance of slavery to his present eminence. He had twenty years of the best education in America. No University could have given such scope for mental and moral culture as the society of the eminent anti-slavery advocates, the hearing of their great speeches, and the reading of such books as they, or his own genius, might suggest. In the light and warmth of such an atmosphere his large faculties gained wealth and freedom.

One of my first journeys in this field was in 1846, from Hatfield to the Western Reserve in Ohio, to join Stephen S. Foster and Abby Kelley, for three months. I reached Ashtabula with five dollars in my purse, and with the supreme independence of youth, which made much or little of small moment. The great grove meetings were full of novel attraction. In one place I remember, where thousands gathered, a farm wagon used as a speaker's stand, was taken to pieces in the night and its wheels and frame scattered over the ten acre lot. In the morning, after it was again put together, Mr. Foster stood up in it and said he had seen some courageous acts, "but the bravery needed to mob an old wagon in the dark was most wonderful!" There was a great laugh, and the wagon was thereafter safe.

A young man once came to me, led me carefully aside in a fence-corner, and asked anxiously: "Does Mr. Foster believe in marriage?" I answered that I never asked him, but he had told me he was to marry Abby Kelley in a few months, at which the young man was greatly relieved. Prejudice breeds strange fancies. All that Foster had said of marriage was to rebuke its violation in slavery.

In private life S. S. Foster was gentle and true; one of the very kindest of friends. In public his words had the directness and unbending sternness of the Puritan. He was a Puritan, in grain and temper, and early training; and study for the ministry in an orthodox seminary in New England deepened his inherited qualities. Their creed he did not believe, but he scourged the upholders of slavery, as John Knox in his Scotch pulpit scourged heretics, and like John Knox he called things by their right names. The communion tables of Presbyterians, Methodists and others, reached from the sunny south to the pine woods of Maine,—"all were 'brethren in the Lord' together. The 'Southern brethren' held and bought and sold slaves, were 'man stealers,' the Northern brethren fraternized with them, kept silent as to their crime, and called them Christians. Recharged the American Church and clergy with being 'A brotherhood of thieves,' and made that the title of a widely-read pamphlet of fearful facts. This terrible logic startled the dullest, and was hard to escape from. If a good church member or preacher denied it, and wished a hearing, he was fairly and fully heard, but then came the crushing rejoinder. In Marlboro chapel, Boston, I saw him go to the platform carrying a pair of heavy slave-shackles and an iron collar, three pronged and ugly looking. In due time he spoke, rattling the shackles he said: "These are your bonds of Christian fellowship," holding up the great collar and clamping it about his neck, with its prongs standing out above his head, he continued: "And this is one of your tokens of Christian love," and told where these came from, that none might doubt their genuineness. He was an agitator and did a needed work. Emerson's description of a strong orator well applies to him: "He mobbed the mob, and was more audacious than they," but he was not recklessly destructive; he was only smiting down the bad, that the good might live all the better. Few did more for the final triumph of freedom than this strong and excellent man.

In New Lisbon one night a hundred of us stayed at the Quaker home of Mr. Garrison, sleeping in rows feet to feet on the floor, which was strewn with straw covered with coarse cloth. About midway in the rows were two tall Virginians, slaveholders, who had come over to hear the abolitionists. Their feet almost touched, and one laughingly said: "Gentlemen, this is Mason and Dixon's line. No man crosses this in safety." They were many characters, greatly interested, and well-behaved. The next day a riot broke out in the meetings for a time, and filled the streets with dire threats. In this the Virginians took no part, but expressed a lofty and genuine contempt for it. Soon came a reaction, and great audiences kept the best order.

Soon after this I visited Massillon alone, and a mob crowded the entrance to one hall with tar kettle and a bag of feathers ready for use, as I came out. A group of men guarded me. I walked near enough to the kettle to touch it; oaths were plenty, but no act save a fusillade of bad eggs splattering the side walk, but hitting nobody. I never feared a mob. I have no courage to boast of, but have several times walked quietly through groups of angry men, shaking their fists in my face. A ludicrous view of it always came up in my mind, which kept fright away, and it is almost impossible for a mob to touch a fearless person.

In Phillipsville, now Belmont, among the hills of Allegheny County, New York, an egg thrown through the church door, struck me in the left eye. All night long a kind Presbyterian minister, Mr. Van Antwerp, watched by me and kept wet and cool cloth on the swollen and bleeding eye, and in two weeks I was happily well, and past what seemed a serious hurt. There was great indignation among the people, and that poor egg was as good as a dozen able speeches.

Going back to Ohio, a visit to the home of Joshua R. Giddings, at Jefferson Ashtabula County, is well remembered. He entertained us and others, and took part in our meetings, giving frank assent, and criticism as frank and fair. He was a strong, brave man, unpretending and genuine, his manners those of a plain countryman who had seen enough of the world to be at ease. A strong man physically too, with an aspect and carriage showing that he knew no fear. An elderly man came to his door on a warm afternoon, whom he greeted as a friend. He seemed a little weary after a long ride from his farm. Mr. Giddings asked: "Where is your horse?" "At the gate," was the answer, "and I'll put him in your barn if there's room." "You don't know about the stables, I'll put him in for you," said Mr. Giddings, and the good man rested while the really honorable Congressman stabled his horse. It was a simple act of neighborly kindness, and showed what manner of man he was. In the morning our host said—after breakfast: "We have family prayers, but if any of you prefer to be in your rooms, there is entire freedom here." This was probably said, because he thought that Abby Kelley's Quaker education might make staid seasons of prayer distasteful to her. It showed a largeness that we liked, and we all stayed through the sincere family worship. He afterwards became a Spiritualist, and his daughter Maria, who was with him in his last days at Montreal, told me that his faith and knowledge gave him great light and strength, to the last.

I liked the Western Reserve—the northeastern Ohio counties. The really best blood of New England went there—emigrants from the middle class, upright and thoughtful working people.

On Lodi plains, in Michigan, five miles south of Ann Arbor, lived Captain Lourie—who found a new way of preaching the gospel. Over the gate to his yard, fastened to posts high enough for a load of hay to pass under, was a wide board, on which was painted a white man at one end, and a black man at the other, holding between them a scroll with these words: "Are we not all brethren?" This sermon, as he called it, went far and wide. The daily stage would stop for passengers to read it; travelers would go that road to see it; every neighbor's child talked about it, and so the gospel, which the pulpits failed to preach, went forth from over that gateway. Had he been a weak man, it might have been torn down, but he had a sturdy will, and broad acres and full barns, and was an upright man of a sort not safe to tamper with, and so it stood for years. One man at least, enjoyed it greatly, if I could judge from the satisfaction with which Captain Lourie told me of the talk it made.

In an interior town in Michigan, I gave their first anti-slavery lecture to some thirty men in a small hall over a store, while a larger number were in the room below, to hear through the open doors. The next day the talk on the streets was that the marriage institution had been attacked, while only slavery, as destroying marriage, had been alluded to. Fifteen years later, I went to that town by invitation, spoke in a large hall filled with its leading people, and uttered the same sentiments with their hearty applause.

One great lesson the anti-slavery reform impressed upon me—never to advocate or fellowship what I did not believe. I saw the shipwreck of character, the trifling instability, the loss of all moral power and self-respect—that came with such infidelity—the dry rot eating out the heart.

(To be continued.)

The Rev. Henry V. Plummer, of Maryland, who was appointed by the President to the Chaplaincy of the Ninth United States Cavalry a day or two ago, is a colored man, an ex-slave, who was a field hand in Prince George's County, Maryland, till he was emancipated. He was appointed to a position in the Post-Office Department by Postmaster-General Creswell, and remained in the place till he had saved enough money to pay for a course through Howard University. He was graduated from that institution with unusual honors, and well merited the office that has been given to him. The Ninth Cavalry is composed of colored men.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

A Communication from Andrew Jackson Davis concerning the United States Medical College.

Conveying Some Interesting Items of Spiritual Intercourse.

To the Editor of the Religio-Philosophical Journal.

About four years ago, while delivering a discourse before the Harmonical Association of New York City, I was "impressed" to explain the nature and importance of human magnetism. At that time Allopathic Medical orthodoxy had succeeded in obtaining a proscription law, bearing heavily and with the wide-spread tyranny of injustice upon all "Healing Mediums," "Clairvoyant Physicians," and Magnetists generally, practicing in the State of New York. If they had not a regular orthodox diploma, and if this was not properly recorded in office of the County Clerk, then the unlicensed practitioner was openly published as "a quack doctor," being liable to arrest, fine and imprisonment.

In explaining the principles and therapeutic application of human magnetism, and advocating the employment of intuition and detection of disease, I urged the desirableness of trained faculties on the part of mediums and magnetic physicians. I suggested and urged the establishment of a Chair of Psychological Science and Magnetic Therapeutics in some college of liberal medicine; and the United States Medical College was designated by me as the institution most likely to entertain such a novel proposition. In response to a committee of application appointed by the Harmonical Association, the College accepted our proposition with the understanding that the salary of the Professor would be annually paid by the Association.

Thereupon I commenced exerting my influence among mediums and clairvoyants, counseling them to avail themselves of practical instructions in each of the essential branches of a medical education; especially to become educated in physiology, chemistry, pathology, psychology (of the brain and nervous systems), and lastly, to understand the history and uses of magnetism—the whole effort in the college to be crowned with a legal diploma, which would give each a firm footing independent of the proscription law instituted by Allopathic orthodoxy. In substance I said: "Come with me! I will go into the College myself; I will become a fellow student with you, and if I can I will graduate." Thus encouraged, and thus companioned and stimulated by my personal example, a large class of magnetic healers, mediums and clairvoyants, matriculated and became students, and finally they graduated creditably, and with much satisfaction to themselves, being thereby armed with a legal right to practice as physicians on a footing equal to the most orthodox in the profession.

During the collegiate term, the old school opposition to our Eclectic corporation commenced in earnest. First, the enemies induced the Commissioners of Charities and Corrections, who had legal management of Bellevue, Blackwell Island Hospital, to refuse to the United States Medical College, the bodies (of paupers, etc.) for purposes of dissection. We were all in great trouble. The other Colleges could get their quota of cadavers without difficulty. The President of our College being a personal friend, naturally asked me if I could discern a way out. One morning, about day break, I observed a group of faces in the street. These faces, let me say in passing, are artistic productions. Symbols and prefigurations of events come before the vision of "seers" and sensitives out of the mental energies and will-power of superintending celestial intelligences. Among these faces that I beheld were two which beamed encouragingly into my eyes; one was the kindly countenance of ex-Judge F. J. Fithian, of this city, and the other was the energetic face of my old friend, C. O. Poole, of Metuchen, N. J. Immediately I visited the President of our College (saying nothing to him of what I had seen), and said: "There are two men who can overcome our troubles with the Commissioners of Charities and Corrections." I named them. Together we went to the office of Judge Fithian, and made an arrangement to put our case in his hands. At once I notified Mr. Poole, and he did not need urging, for he proceeded immediately to write and visit our counsel, and to encourage him to take hold of the case, giving him hints from his own store-house of legal knowledge and practice. In a word, in due course of some legal transactions best known among lawyers, we obtained all the bodies required for purposes of dissection.

Our College was duly incorporated under the general law of 1848, as amended in 1870; and we had no reason to doubt our legal existence. But the Allopathic New York County Medical Society instituted a suit against us, which was argued and decided adversely in the Supreme Court, Special Term. The ground taken was that the law of 1848, with its subsequent amendments, was not broad enough to include a Medical College. From this interpretation we appealed to the general term of the Supreme Court, arguing that the additional law of 1882, which provided for the incorporation of Literary and Scientific Colleges, did cover, and was meant by the Legislature to cover, a Medical College. Inasmuch as the very foundation of all physiological, anatomical and pathological knowledge is based upon what is, and has been scientifically demonstrated.

But just here, dear reader, in order that you should understand my own private and personal relation to all these struggles in behalf of the most perfect medical principles, ideas and practice—a system as broad and a plan free as the most liberal institutions growing out of our American Government—I must relate to you another symbolic vision, which the providential guardians artistically constructed in the air, early in the morning of July 4th, 1883.

The scene was this: Amid a rushing and crushing flood of many waters, was a brick building, which was shaken and tottering almost to its downfall, while the volume and terrible energy of the tides increased every moment. Meanwhile I seemed to be standing upon a higher strip of ground, a little elevated above the raging, roaring torrents. And beside me, both to the right and to the left of me, I saw many persons who also were looking at the threatening flood. Some of these persons were acquaintances living in this world—officers of the College and members of the Faculty—but others in the group, whom I also recognized, were citizens of the skies in the Summer-land. Suddenly, and while looking at the building, which was seemingly about to fall and disappear in the overwhelming waters, I saw one of the front windows quickly thrown up. A man appeared at the window. He looked out with great anxiety written upon his face. He seemed partly out, as if looking for some means of escape. His eye looked squarely into mine. He gestured toward us all appealingly for relief. Again his eyes came back to mine, and they said plainly, "You can save, if you will." I now observed that this man was our respect-

ed Dean, Professor Robert A. Gunn. Recognizing this fact, and taking in at a glance the entire situation, the vision ended.

Where was I? When this symbolic representation was given me, I was in Orange, N. J. I had nestled down in the family circle, enjoying the first few days of a very much needed vacation. What did I do? At the breakfast table I related my vision. Next I prepared myself as soon as possible, and took an early train into this city. Then I proceeded straight way to the office of the Dean. Knowing him to be intellectually a full-blown scientist, with a decided agnostic tendency to gravitate away from things and symbols spiritual, I said to him nothing of my vision. But he was very glad to see me. He handed me some important papers that a gentleman had left with him for me. Instantly, I saw my work—and, in a word, I gave up my entire vacation, to engage in its accomplishment.

Pending the decision of our appeal from the Special Term to the General Term of the Supreme Court, I proceeded to raise an endowment fund of \$50,000, with a view, in case of an adverse decision, to going before the Board of Regents of the State of New York, asking them for a charter for our College under a new name. By much personal influence, some traveling, and a good deal of visitation, I succeeded in obtaining (with Prof. Gunn's indispensable aid in some instances) the amounts which each friend of the College had subscribed to the purchase of the handsome property, No. 9 East Twelfth St., for the uses of the College. The amounts for this purchase were originally subscribed as an investment for a profit at six per cent, per annum. But in obtaining from each subscriber the full amount of his subscription as a free gift to the endowment fund, the Trustees received a property which a prominent real estate dealer in this city estimated at \$25,000. This work was proceeded with during July and August of last year. Thus was saved the College building, which could be appropriated to the uses and benefit of the College, but which, otherwise, would inevitably have been put upon the market and sold, and the money returned to the original subscribers, for this proceeding was the avowed purpose of the three Trustees to whom the title was conveyed in trust for the College.

The decision last autumn of the Supreme Court sustained the Court below; and thus our only course was next to appeal to the Court of Appeals; and, in the meantime, to work hard to procure a charter from the Board of Regents. Hoping that we should certainly obtain a charter with our \$50,000, which had been partly paid in, and the balance subscribed; and, pending these efforts, and not wishing to be "shut up" by the dominant Allopathic County Medical Society, which held the Supreme Judges under its thumb, we resolved to keep the College "open" to a small class during last winter and until the usual time of commencement.

In the meantime the Board of Regents met in solemn session; they duly received and acknowledged and considered our application; they lifted up their hands, and said: "We require the \$50,000 shall be, not in property, etc., but in money, or its equivalent, etc.; therefore, as your money is already invested, except \$7,000 represented by a bank certificate with the affidavit of the Dean to that effect, we decline,"—which is another way of saying that the Regents, like the Judges, live and move and have popularity among the magistrates and nabobs of the distinguished Allopaths, with a Homeopathic tinge in now and then just for the sake of spice, pellets, and good fellowship at the clubs.

But a new trouble confronted the Board of Trustees just here and now—namely: If we were not, and if we had not been, duly incorporated as a College, then we could not confer diplomas of legal value. The Clerks of the Counties in different States would not recognize our degrees as legal; hence our one hundred and twelve graduates, truly educated women and men, would have no legal standing, would be subject to arrest, and thrown headlong out of practice.

To meet this exceedingly serious trouble—which, if not remedied, would lead to the Trustees and our graduates into endless conflicts—we resolved to introduce a bill into the Legislature asking for the legalization of all degrees and diplomas granted by the United States Medical College. But we did not wish to introduce this bill, until our case had been argued before the Judges of the Court of Appeals. In order, now, dear reader, to understand the force of what follows, you should bear in mind that the situation was this: (1) The Board of Regents had refused us a charter, although we had the required \$50,000, for the case of our final appeal from the lower Courts had not yet been reached and argued by Judge Fithian and Senator Clinton in the Court of Appeals; (2) and, although, we had a bill prepared to legalize our diplomas to go before the Legislature and Governor, we hesitated, waiting and hoping the Judges would decide in our favor, and thus settle with one stroke all our troubles. And yet it was already late in the session of the Legislature to introduce a bill, with hope of getting it passed.

This was the situation when the following communication was vouchsafed. It was imparted psychophonically; that is, by impressions of voice, or sounds conveying words, plainly heard by the internal ear. It occurred on Sunday and Monday mornings, between five and six o'clock in the still hour before sunrise. I was at the time in the home of Mr. C. O. Poole, Metuchen, N. J., March 2nd and 3rd 1884. The reader will please observe that I place quotation marks only around the language imparted by the communicator.

"A word with you, beloved Jackson—from your no longer old friend, William Green."

"Why no longer my old friend? (I mentally whistled.)"

"I am now living *youngfully*, in the fullness of that unparticled life, which changing perpetually, is itself unchangeable."

After a prolonged silence, I asked, mentally: "What is the word you would speak to me?"

"Educational interests have greatly perplexed you of late. Too deeply they have stirred beloved friend F— Others associated with you, suffer needless anxiety."

"Why needless? I thought."

"Forecasting wisdom sees it is needless, except only as all honest agitation is educational to the agitated."

"Will all our efforts end in defeat?"

"Jackson, believe me—you are on the wrong path. It is ancient to deal with the people through their judicial rulers and legislative agents. These, representing the stability and respectability of the repressive class, will continue to blockade your efforts. By private conference Regents concur in a decision not to grant your charter."

"Friend Green (I thought) how can the Regents refuse if we turn our property into money, etc., and thus fulfill the very letter of their specified conditions?"

"He answered: 'They can and they will evade all fulfillments on your part, so long as by you the people are kept in ignorance of

the superior educational ends contemplated by your College. They have the legal power to circumvent your compliances by declining to 'approve,' and so on and so forth."

"Mentally I said: I do not understand you. Please explain."

"Regents (he replied) have indefinite, and, therefore, unlimited power, embodied and concealed in these words: 'If it shall appear to the satisfaction of the Regents—also in these: 'In such manner as the Regents may approve.' With these phrases they can keep you out—standing a life time at their closed door—returning for answer, not to our satisfaction; therefore, we do not approve. Yes, believe me, Jackson, you all now walk in the wrong path."

"Mentally I asked: Shall we take no more steps to be legally organized?"

"It may be done in the wisest way—in response to the wishes of the people. To the people present, explain all the superior educational ends sought by your system, and exhibit to them all the trials you have encountered. You should know this: Judicial and Legislative functionaries, when at times they meet in private social conference, agree with one another to oppose the inception and the multiplication of more ordinary medical Colleges of any school or class. Many institutions of medicine now existing they desire to obliterate. I sympathize with them in this desire."

"Do the Judges regard our College as of this ordinary class? I asked in thought."

"Do you not, all of you, mean that, in ultimate developments, your College shall be superior to those existing?"

I answered: We certainly do mean what you say."

"Then," he rejoined, "Why do you not exactly and fully educate the people—teach them to grasp and to adopt your plenum of meaning. Before Regents you appear asking them to institute another ordinary College of medicine and surgery; and they assume that, seeing nothing in your avowed purposes beyond selfish and ambitious interests—nothing out of the usual path of collegiate education—in which they wisely conclude too many medical schools already exist, they easily find something in your application for a charter which they do not approve." [Mr. Green was silent here. Next morning the subject was resumed as follows:]

"Jackson! I say to you now, fear not, because clouds of injustice have gathered over your chosen word—'Eclectic'! Retain it. You mean that you (all of you) have discovered new light, freedom of choice, liberty of judgment in prescription. The new light, your higher liberties, your better ends in medical research, you should offer to the people in public assemblies. In free conventions called for the purpose, you all should combine to signalize and emphasize your superior system and purposes. Instruct the people. Go to them. Tell them how, at what time, and by whom, you have been and are opposed. Explain the principles of universal selection in the making and use of medicine. Inform the people fully. Explain to the people the well-ascertained principles you adopt. Expose the errors of your opponents. Conceal nothing. Secret things shall be revealed. Say your College is needed because it is really Eclectic; because it is, in all departments Co-educational; because it is vitally Progressive; and will eventually overthrow the Allopathic corporations in its onward march. Do you not see that such a College cannot be at this time incorporated in the State of New York? And still the people are ripe for a positive step with determination to *light*. Take the advance step without concealment. More openly among the people with perfect faith. Consult no policy born of fear. Love your fellowmen. Appear in no disguise. Instruct the people. At some time, the Legislature will give you an act of incorporation approved by the Governor. Take the path I show you. Do not turn either way. Thus your troubles for your graduates will terminate in a pronounced victory. Your successful work for them will be the first triumph over organized and influential opponents. They are strongly entrenched. Your own scattered forces will be far stronger and more united as you advance."

In thought I asked here: Shall we go before the Legislature with our bill for benefit of our graduates?"

"Yes," he said, "But do not appear with arguments in Court of Appeals pending efforts at last summer?" I asked.

And he replied: "Do you not discern, Jackson, that you all possess a property of value, which, as you all will see, can be disposed of or held to promote future uses?"

Thus ends the psychophonic interview. Now, since that communication was received the Court of Appeals has decided that we are not an incorporated Medical College. But on the 23rd of May, 1884, the people of the Empire State in Legislature assembled declared, and the Governor approved, that all degrees and diplomas granted by the United States Medical College prior to this year, are equal in legal value to the diplomas conferred by any lawfully constituted university or College in the State. This act of the Legislature became a law by receiving the Governor's signature. But if Mr. Green from his high home is a true "seer," then we must conclude that neither the Board of Regents nor the Legislature of this State, can be induced to place our College upon a corporate foundation.

In conclusion I will say that Mr. Green's communication to me last March, I have not divulged to the Trustees, or to any member of the Faculty. They are of all shades of belief and doubt in both politics and religion. I am, perhaps, the only thorough-bred Spiritualist among them. So I intentionally concealed from them all the words of wisdom given from the supernatural life. My own conduct in the premises, I confess, has been largely influenced by the spirit's faithful instructions.

In justice to the members of the Harmonical Association at Stock Hall—to show the world that they are true practical friends of liberal medical education—I will say that to sustain the Psychological Chair in the College, they have paid the Professor the annual amount promised; they have purchased and paid for \$10,000 of College stock; they have subscribed \$12,000 toward the endowment fund, of which sum they have paid in cash nearly \$8,000; and beside this they generously and cheerfully sustain the meetings at Stock Hall from September to June, now for several years.

Of myself, allow me to say a word, since the Legislature and Governor have legalized my special degree and the usual diploma. Candidly speaking, for personal uses and benefits, I had no need of the college discipline of study; but I had need of just such a schooling for the sake of more effectiveness in matters which in the near future may engage some of my time and energy. My standing as a student was only fair; nevertheless the Faculty and Trustees felt lawfully justified in conferring upon me two degrees—one Doctor of Medicine, the other Doctor of Anthropology. Au-

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CHICAGO, ILL., Saturday, July 19, 1884.

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Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

Who makes the Infidels?

Probably the best abused man among the churches to-day is Robert G. Ingersoll; for he is deemed a power in the land. It is as nothing to the church that here and there in this and other countries, ministers hitherto orthodox, reject this or that doctrine, doubt this or that interpretation. These are only isolated outbreaks of a deep-seated disease. The entire supports of the church are honey-combed with skepticism, ready to yield under the superabundant weight of dogmas quietly ignored by many church members, openly rejected by many more, condemned and derided by those whom the church would win from the world. Universal skepticism reigns, a paralysis of faith—outside and inside, the church is beset with active and passive foes. For this the church wrongly holds Ingersoll and his school responsible. It is a mistake; for as one preacher said recently: "Where Ingersoll makes one infidel the church makes five hundred." Little use would it be for the genial orator to laugh or sneer; vain alike his humor or his pathos if he did not voice the unspoken thought of his hearers. Because he does this, and does it better than they could hope to do, men and women flock to hear him. Ingersoll and every one who has power over the people, only has it in proportion to the degree in which he utters their unspoken thoughts, or brings chaotic perceptions into something like order. Hence the huge crowds that flock to hear the great Agnostic may well appall the church. Church members are there, already more than half infidels, made so by church teachings, and all the orator has to do is to group their thoughts, and give them a reason for the unbelief that is in them. The church begins the work, Ingersoll only shows the reasonableness of their doubts, and he does it clearly, mirthfully, pathetically, effectively.

What has the church done to thus destroy its prestige, what have been the instruments of its moral suicide? It has taught error! Yes, but chiefly it has refused to answer attacks on the errors it has taught. Looking over away back to the dim past for its illumination, pinning its faith on records of doubtful authenticity, known to have been sometimes "theologically translated," revised again and again, but in their English dress at least, always doubtful; then insisting that no absurdity, no contradiction, nothing shall stand in the way of that book—it shall override all science, be contrary to all we

know of nature, violate our deepest convictions of right—it matters not, it is divine, ever and always right, infallibly true. The church has taken no note of advancing knowledge. Geology, evolution, psychology and Spiritualism, with their knowledge so deep and high are all denounced, because, it is said, they prove parts of the Bible to be false. Men demand that their questions be answered, their doubts removed, the authenticity of the book proved, the very right of the church to an existence to be tested—and the church is silent. It answers all questions with a text still, and only admits debate about the meaning of such text, when the questioner is known to be orthodox. The inquirers do not generally leave the church, but they doubt, always doubt. When some one like Ingersoll comes, they gladly pay to hear a clear, vigorous statement of what they have already thought, and then—back to the church again; believing no more and no less, but really afraid to leave it. Though reason condemns the dread, they are under the influence of the old teachings; but their faith has gone; their delight in the church is now only the support of a party; the Christian hope has become more and more shadowy; they are Christian infidels, the natural outcome of the church's false teachings.

The church teaches doctrines that cannot be true, proclaims as facts things demonstrably false, glories in a materialism which it calls spiritual; and "he that doubts is damned," is all the answer given to open-eyed observers of facts in external nature and in their own consciousness, men who want these deductions tested and error pointed out, if error there be. Right there the church leaves them. It will not answer because, perhaps, it cannot. It is true as Mr. Beecher electrified the church by saying a few years ago, "The chief hindrance to the spread of the Gospel, has been the Christian Church."

Mosaic Varnish.

The warning given by the JOURNAL to the press and people of Iowa, together with the circulation of the "Personal Experience" letter from Woodhull's Weekly, made it highly necessary for the free-love invaders to attempt to break the force of the crushing blow. Through the efforts of Hull, Severance & Co., and another brass band, a motley crowd of curiosity seekers and small boys, including Dobson, D. D. H., and his squad, were gathered at the opera house on the evening of June 10th, where they were harangued at length by Hull and Severance.

Referring to the "Personal Experience" letter, Hull concluded the best way was to declare it had been mangled and made to misrepresent him—a barefaced falsehood, not a word was changed. Then after rambling over a field of falsehood, he seemed to think he must further varnish the letter, and this is how he did it as reported verbatim in the *Maquoketa Excelsior*:

She (Mrs. Woodhull) was arrested for telling what everybody now knows was the truth about H. W. Beecher and Mrs. Theo. Tilton. She went into court to have her trial. She faints, and the news was dispatched all over the world, "Victoria Woodhull is dead." We very soon got another that she was not dead, but that she was better. I went to New York. Victoria cried like a babe, and said: "Moses, they will kill me; I thought I was dead." I said: "Vicky, they will not kill you; they can kill me." I looked upon her as one of my own family. I said, "Victoria, I can write a letter that will draw the enemy's fire. You will find yourself called upon wherever you go to defend the infamous Moses Hull; you will never hear another word against Victoria Woodhull. I will give you a key to the letter and a month afterward we will make that letter as clear as day, and the people that disowned me will be ashamed of themselves. They can fire away at me; I am willing to endure their fire. Here is one they can kill with nothing softer than a pistol ball." I have lived for my cause since that. I have been knocked down and taken up for dead. Victoria said: "That is just what I want; when will you give it to me?" "Whenever you will promise me," said I, "to give me one or two columns of your paper every week, should I need it to defend myself, and I will come out as clear and bright as an angel in heaven." Victoria said: "Moses, what do you take me for? Did I ever refuse to publish a line you ever wrote? I never will refuse to publish anything you may write." With that promise I let her have the letter. It ran through August, September and October. I saw Victoria in October. Said I: "The time has come to explain all of that letter." She said: "Moses, I won't publish it. I lost 5,000 subscribers by you, and I can't publish anything more for you." Said I: "This is a game of Damon and Pythias, with the Damon all on one side." I said no more.

"Vicky" now swears she never, no, never! was a free lover, and that the free love articles in her paper were written by Col. Blood and Stephen Pearl Andrews, and inserted against her protest. Hull takes his cue from her tactics and plays the same trick with variations.

Romish Advice.

The RELIGIO-PHILOSOPHICAL JOURNAL, Spiritualist paper, wants to know what good is accomplished by the blessing of the Church. One good is easily pointed out. When the devil gets into some of this paper's readers and they begin to "spiritize," it would be advisable to call in a priest and have him expel the evil one.—*Catholic Mirror*, Baltimore.

Exactly so! We are as ready to receive the assistance of a priest in casting out a devil as our cotemporary could desire, and if an expert devil-expeller can be supplied, we will furnish him plenty of work, but not among our subscribers. He will be greatly needed at Moses Hull's free-love pow wow at Clinton, Iowa. But how is it, if the priests are such capital hands at managing the devil and hisimps, that the Romish church is infested with more of the brimstone fraternity than any other sect. Possibly a large stock is required to bait gudgeons whose hard earnings are needed to build cathedrals and palaces, and furnish fat priests with champagne and tenderloin steaks.

Maj. E. A. Burke, of the New Orleans Times Democrat, presented to the National Democratic Convention, by request of the Nat. W. C. T. U., its memorial for constitutional prohibition, representing forty-eight States and Territories. The memorial was referred to the committee on resolutions.

The Democratic Convention.

Last week, Chicago hotels and boarding houses were again well filled with patriots, not one of them acknowledging a selfish motive, but all intent on "saving the country." The desirability of, even the urgent necessity for, a new deal was unanimously urged; but as to who should be the leaders in this saving work, there was great diversity of opinion. The Convention was made up of as fine looking a body of men as ever came together and the proceedings were in many respects a vast improvement over similar gatherings in the past.

The platform has some good honest planks, and some that are oak on one side and cottonwood on the other—made to suit the varying tastes of voters.

Grover Cleveland for President and T. A. Hendricks for second place was the result, as all the world knows ere this. Now the contest between the two great contending parties will begin in earnest. There is just now more "kicking" among the wire-pullers of the Democratic party than there was among their Republican brethren after Blaine and Logan were nominated; whether this disaffection will culminate in open rebellion against the "machine" remains to be seen, but probably when November arrives it will see these recalcitrants repentant and with the straight ticket in hand marching up to the ballot box. Cleveland was not the choice of the fossils, and this very significant fact will make him stronger at the polls; for the average voter, whatever his politics may be, is daily growing more restive under the party whip and more inclined to assert his independence. The strength of the ticket is questioned in many quarters, but the JOURNAL believes it will poll more votes than any other that could have been made, and that the result cannot now be foretold. The only sure thing is, that it will be a harvest rich and rare for the political press.

Mrs. Langtry and the Electric Girl.

It is stated that on the afternoon of July 12th, Mrs. Langtry tested the powers of Lulu Hurst on the stage of Wallack's Theatre, New York City. She stepped upon the stage wearing a white dress and a sea-green tinted sun shade, with green trimming. She was graceful and stately with the Georgia girl. "Will you give me a mild test of your power?" she said, after a little space. "Yes," said Miss Hurst's manager, "the gentlest test we know of." Mrs. Langtry held a chair with its back against her chest. "I am very strong, you'll find," she said. Miss Hurst put her hands over Mrs. Langtry, touching the chair with the tips of her fingers. The women looked into each other's eyes for an instant, then there was a rush. Mrs. Langtry was forced backward, and before she had time to cry out, she fell against the lower upright in the ballustrade in the stairway leading up out of the kitchen scene in "May Blossom." The column broke, and Mrs. Langtry fell to the floor. Half a dozen men, supposing she was badly hurt, ran to her assistance. She was quickly on her feet again, however, and when asked if she would like any further test, replied that she was satisfied. Meeting a friend at the theatre exit on the way home, she exhibited her torn dress, ripped across the back and on the right sleeve. "I've been with that girl just two seconds," she said, laughing.

"Vicky's" Vicar.

Moses Hull is the same unconscionable libertine and falsifier as when he openly advertised his libidinous practices in 1873; the only change in him is one of policy. When he published his shame in the free-love Weekly he evidently believed, as has many another canting ex-minister, at times, that a moral interregnum had set in; and he made haste to advertise himself as vile as the harlot, who had been crowned queen of the fraternity. It took several years, owing to the peculiarities of his "large brain," before he found out his error. Now he is somewhat more discreet with his tongue, but fully as vile in character. He thinks the world not yet ready for his "advanced" views, and he hedges and squirms and falsifies outright, to varnish his reputation.

Through the indifference and carelessness of a few, and the weak, maudlin sentimentality of others, aided by his own cunning, he has been foisted upon the Iowa people before they were convalescent from the dose of Foxweed they had been swallowing for several years. His career will be short, and he will kill the concern that is backing him, as he has about every thing he has ever had to do with.

The Maquoketa Excelsior, the leading Republican paper of the county in which Hull is now making his temporary home, has done a good work in airing the gang. In a late issue the Excelsior publishes several columns and thus speaks of its reasons therefor:

We devote considerable space this week to skinning a skunk. Our investigations of Moses Hull's history have led us through a morass of filth. It has not been a job to our liking, and nothing but a sense of duty to the public has prevented us from shrieking it. We have not printed a hundredth part of the evidence of his bestiality and innate depravity that is in our hands, but we think we have done enough to give the community an idea of his true character.

In the same issue the Excelsior republishes the order silencing Hull at Lake Pleasant, as follows:

The Board of Directors of the New England Spiritualist Camp Meeting, at Lake Pleasant in the town of Montague, Mass., voted as follows Aug. 25th, 1876: "Resolved, that Moses Hull, Mattie Sawyer, Mr. and Mrs. Manchester and Channoy Barnes be prohibited from speaking on these grounds during these meetings, and the Chief of Police be instructed to see that this vote is complied with immediately."

J. H. SMITH, Secretary.
 If the Spiritualists and Liberalists of Iowa

will attend a camp presided over by a man who is ostracized at other camps, a man who is unfit to roam at large, a man who is reeking with moral miasma, then they must take the consequences. Many people are likely to be attracted to this show of moral monstrosities through morbid curiosity. His aggregation of spiritual dwarfs and frauds will excite the same zest for a sight as does the side show of a circus, with its two-legged donkey, boa-constrictor and trick monkey; and the average standard of intellect and morals of the patrons of the two shows will be the same. A few decent people may be drawn in once, but they will get enough, as they did of Dorus Fox, the dead beat.

A Presbyterian View of Unitarianism.

The Interior of this city is an able and aggressive exponent of simon pure orthodoxy. Here is what it thinks of a Unitarian preacher's plan of salvation for his sect:

"The London Spectator" reviews a sermon of Rev. Stophord Brooke, in which that eminent Unitarian preaches personal devotion to Christ as the only salvation of Unitarianism as a sect. It is a narrow neck of land they stand upon. Personal love for Christ leads a man to orthodoxy—indifference to him leads to atheism—and thus the sect is kept reduced to a few skillful rope-walkers."

Dr. William A. Hammond says that the performances of Lulu Hurst, the young woman from Georgia who moves heavy objects against the efforts of several strong men to press them down, are due largely to the influence of suggestion in the minds of the men, and to uncommon muscular strength. Before attempting to explain what occurs in her presence, it will be well to ascertain definitely just what does take place. Dr. Hammond is something of a theorizer, and is liable to adjust his facts to his theories rather than his theories to his facts.—*Index*.

Yes! Hammond is more "than liable to adjust his facts to his theories;" he is not worthy of credence in these matters unless supported by the strongest collateral evidence.

GENERAL NOTES.

Henry Slade was in Texas last week, working towards the Northern and Eastern camp meetings.

Mrs. Emma Hardinge-Britten has been lecturing to excellent audiences at Republican Hall, New York.

A. B. French is at home this month, repairing his fences, probably. During August he has twenty lecture engagements.

Mr. Delos Allen will speak before the People's Spiritualist Society in Martine's Hall, 55 Ada St., next Sunday evening, at 7:45. Conference and mediums' meeting 10:30 A. M.

Mrs. Helen T. J. Brigham is lecturing at Greenfield, Mass., this month. She has been engaged for another year by her old society in New York City.

On another page will be found interesting and important information in a communication from the pen of Andrew Jackson Davis, M. D., A. D. It will be of historic value, and should be preserved by all interested.

Capt. H. H. Brown gave addresses at Queen City Park, Vt., camp ground, July 6th and 13th. He will be at Richville, Vt., the 20th, and thence goes to Onset Bay. He is ready to make fall and winter engagements. Address him at his appointments.

"Is Mrs. E. C. Hatch a genuine medium for materialization?" asks a Southern correspondent. We do not know! Dr. Holland's account of his séance with her as published in the JOURNAL, does not, in the face of the evidence in our possession, establish her mediumship. A very large part of what Dr. Holland saw was not what it purported to be, and whether any of it was, can probably never be positively determined.

Miss A. M. Beecher, a cousin of Henry Ward and a brainy woman, of course, has been lecturing for the Spiritualists of Newark, and is to speak at Saratoga. Miss Beecher is sixty-two years of age, but has all the vigor of a much younger person. The Brooklyn friends who have been familiar with her ability as a speaker, are greatly delighted that she has at last seen her way clear to public work. She should be kept actively engaged. We need many more such able advocates.

The latest news from France will not serve to reassure the public mind in respect of the supposed limited area of the cholera visitation. Dr. Koch, the eminent German physician, summoned to the aid of France in resistance to the spread of the disease, now proclaims that the scourge raging at Toulon and Marseilles is undoubtedly of the true Asiatic type, and that he has abandoned all hopes of confining the ravages to the Toulon district. He expresses the conviction that the disease will spread not only into Germany, but all over Europe; and if so, how long can we in America hope to escape?

A special dispatch to the *Globe-Democrat*, from Slater, Mo., June 6th, says a young man wearing a large watch chain and other jewelry to correspond, who gives his name as Fred. Joyce, and residence Trinidad, Col., is creating no little excitement and winning various sums of money here on the strength of being what he calls a dreamer, claiming, for instance, that a person can hide an article and he will tell them where it is. So far he has been successful, and no little wonderment is the result. To-day Joe Peabody, a prominent merchant, made a wager of \$100 with him that he could hide a legal-tender bill so that Joyce could not locate it. The money was put up and the bill hidden out back of the merchant's store, where Joyce not only found it, but told the number, date, etc., correctly. Various other instances of a like character the young man won money on, and it is said, made a big haul over in Marshall, the county seat, on his dreams.

The Editor-in-chief will leave for the East after this issue goes to press, and reach Lake Pleasant camp about the first of August. Telegrams and letters of a personal nature may be addressed to him care of Bates House, Saratoga Springs, N. Y., up to and inclusive of the 27th; after that at Montague, (Lake Pleasant camp), Mass. All matters relating to the JOURNAL should be addressed as usual to Chicago.

Geo. F. A. Illidge and wife expect to pass the last two weeks of August at Lake Pleasant. Mr. Illidge represents the Clough and Warren Organ Co., of Detroit, Mich., and will, as a special concession, furnish any Society in need of a high grade organ, a Clough and Warren at wholesale price. He can be interviewed in reference to the matter on the grounds at the time specified above.

Among the prominent visitors who have registered at the office of the RELIGIO-PHILOSOPHICAL JOURNAL the past week were: W. T. King, Penn.; M. Burson, Penn.; E. Estabrook, Neb.; J. G. McNutt, Ind.; E. W. Bond, Ohio; W. W. Birkhead, Mo.; Lucien Prince, Mass.; G. F. Lewis, Ohio; Rev. J. P. Hunting, and wife, Ills.; H. B. Norton, Cal.; P. H. Blue, Ind.; F. A. Smith, Ind.; Geo. W. Van Waters, Jr., Dakota; Thomas Hilton, Dakota; C. Ropp, Jr., Ills.; Lizzie S. La Rue, Ky.; Kate W. Fletcher, Ky.; and M. D. Smith, Ind.

Mr. Jacob Fulmer, corresponding Secretary of the Jamestown, Kan., Grove meeting, writes us that the meetings will be held in a beautiful grove five miles west from Jamestown, and that it is just the place for persons seeking recreation. The surrounding country abounds in fine scenery and the climate is delightful. The management has made special arrangements with the railroads of that section, and a large attendance is expected and a good time anticipated. Good speakers have been engaged, and good mediums are expected to be in attendance.

The prediction of Prof. Koch, the cholera expert, that the French scourge would reach Germany and ultimately spread throughout Europe, was partially verified on July 8th, by an official announcement that one death from the dread disease had occurred at Constantino, in the Duchy of Baden, and two other cases have been reported. The announcement has created considerable alarm throughout Germany, and extra sanitary precautions and strict quarantine rules are being enforced in order to prevent the introduction of the epidemic in other parts of the empire.

At a late meeting of Spiritualists at the Court of Appeals room, Town Hall, Saratoga Springs, N. Y., President Horn delivered a fine inspirational lecture written by Mrs. Horn in an entranced condition. The address gave a rational and delightful description of heaven from a Spiritualist standpoint, sharply contrasting with the current theological view of the great goal toward which humanity is struggling. The *Saratoga Eagle* says: "Mrs. Horn has reason to feel proud of her fine development, as the lecture throughout was an able and scholarly production, rich in imagery and vividly descriptive." The exercises were admirably supplemented by platform tests through the mediumship of Dr. Mills.

Boston has had in court the case of a gentleman of high social standing, the son of a great jurist and an eminent lawyer and scholar, who had been imprisoned in an insane asylum, but had regained his freedom. His relatives wished to make his confinement perpetual and obtain control of his property, on the ground that he was a lunatic. The only delusion under which he labored was his belief that he heard incessantly the voices of unseen speakers. Two men, he declared, whom he had disbelieved, had conspired to annoy him in this way, and by means of electrical power conveyed the sounds to his ear. He conducted his own defense, and made a plea so powerful and scholarly that it convinced his hearers of his sanity. He was dismissed a free man. But he persisted on his discharge that the voices still sounded in his ears.

A new crematory has been erected in the Camp Verano at Rome, and recently the first body was incinerated therein. A correspondent of the New Orleans Times-Democrat speaks of this building and the Italian process, as follows: "In Rome the body, enveloped in a specially made shroud, rests on an iron frame above a fire of wood and coal, and it is believed that no other method of cremation is so simple and at the same time so cheap and so unobjectionable. The new crematory is a handsome building, in the Egyptian style, and consists of three chambers, two of which are above ground. In one of these latter the actual incineration takes place, and in the other is kept a register for the preservation of full particulars for every corpse that is burned. Beneath these rooms is a spacious vault, in which on shelves are ranged ornamental urns of porcelain, bronze and silver to contain the ashes of the dead."

The *Theosophist* for June is at hand, containing articles upon Oriental Philosophy, Art, Literature and Occultism, embracing Mesmerism, Spiritualism and other sciences. For Sale at this office, price fifty cents a number.

Lightning recently struck a tree on Governor Stanford's California ranch, and the Chinamen employed on the place could not be induced to pick up the debris, as they considered that it was the work of an evil spirit.

We have received copies of the *Theosophist Supplement* for March, April, May and June, with interesting tables of contents. For sale at this office, price twenty-five cents, each.

Webster's Unabridged dictionary is undergoing revision by Yale professors.

Proprietor, Buffalo Lithia Springs, Va.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Do They Live?

BY N. M. STRONG.

Do they live, the friends of by-gone days,
Who walked earth's paths with me,
Who have culled bright flowers in youthful plays,
And joined in childhood's glee?
Tell me, ye bright-robed seraphs of the spheres,
Do they live, and love the friends of youthful years?

Do they live, those dear, departed souls
That passed death's river o'er,
Whose souls were wont to visit the hidden shores,
That girl earth's stormy shore?
Oh! tell, has life, so bright, so pure and fair,
So full of thought, vanished in viewless air?

Do they live? Oh! tell me ere my heart
Beats its last pulse on earth;
Ere hope's bright gleam and dreams depart
In night of endless death?
And life sinks down beneath the midnight gloom,
Whose shadows close around the silent tomb.

They live, I hear a whisper low—
The deathless angels' tones;
Be still, my soul, and thou shalt know
The light of worlds unknown;
That land where light and love in sweetness blend,
Where we shall clasp, for aye, each cherished friend!

They live! for I feel their gentle presence
Like a summer's wooing breeze;
I hear their voices in softest cadence
Like a murmur in the trees,
And my being with their presence seems aglow,
As the waves of life in rhythmic measures flow.
Fredericktown, Ohio.

For the Religio-Philosophical Journal.

Mrs. Clara L. Reid and Her Mediumship.

BY W. M. EMMETTE COLEMAN.

THE JOURNAL is correct in saying that "If Mr. Coleman has made statements concerning Mrs. Reid which he cannot substantiate, he has done so, and he will cheerfully correct them, and publicly apologize for his mistake." In all that I publish I strive to say nothing but truth, and am always glad to correct, or to have corrected, any error found therein. I think that I never prepared any article with more conscientious care than the one relative to the phenomena manifested through Mrs. Reid and Miss Bogardus. As I gave it such positive testimony to the genuineness of the phenomena, I felt it my duty, as an impartial chronicler, to state plainly the unfavorable circumstances connected with the production, in order that my readers might be in possession of all the facts bearing on the case, and be enabled, accordingly, to judge more intelligently of the value of my evidence in their favor, and to form a correct estimate of the true nature of the phenomena in presence of the two ladies, and of the genuineness of the phenomena, suppressing all reference to the unfavorable light in which the psychics are regarded by many Spiritualists in San Francisco. I would be deceiving my readers. In a case like this, I felt that the whole truth should be stated, or none. It is an undeniable fact, that a number of the better class of Spiritualists in San Francisco are very suspicious of the phenomena occurring in presence of these two ladies, and are of opinion that I was deceived by them. Prior to the publication of my article, I was cautioned by several to be careful in my endorsement of their mediumship, the manifestations being in their opinion fraudulent; and since its publication others have told me that, in their opinion, I was imposed upon by their humbuggery. In every case I find, though, that those who accuse them of humbuggery, and who are characterized by their past associations, which have not been of an eminently favorable character, consorting, as they have, with the fraudulent elements of San Francisco Spiritualism. Convinced as I was of the genuine character of the phenomena seen by me, it became my duty to publicly avow the fact and give the psychics that which was justly due them. Justly, I think, and but justice to the public and to myself demanded that the unfavorable side of the matter be also presented, and so I stated both; the favorable being given in detail and the unfavorable, in case of Mrs. Reid, very slightly, omitting much of the details.

Examining my article, it is seen that the only thing narrated of Mrs. Reid, based on my own knowledge, is the proceedings of the séance therein described. The other few lines concerning her are simple statements of what I was told by others, and I distinctly state that I had been thus "informed." My words are these: "I have been credibly informed that Mrs. Reid has been known to personate spirits." Other things, seriously reflecting on her moral character, are confidently alleged against her. These statements are true. I have been so "informed," and such are "confidently alleged against her." Whether the allegations are true or not, it was impossible for me to state, as I have done, and I distinctly state that I have been thus "informed." I simply stated the fact of their existence, and did not vouch for their truth. Almost any one of the leading workers of the better class of Spiritualists in this city can testify to the existence of these allegations against Mrs. Reid, and so "substantiate" what I said concerning her. Parties whom I had ever found truthful, and in whom I had confidence, had told me, in a positive manner, of various matters reflecting on Mrs. Reid, and of her disavowal of the same. I have been thus "informed." Therefore my statements need no substantiation, as I never vouched for the truth of the allegations.

The lady is to be congratulated upon having such warm champions in San Jose where she has lived so long, and such positive testimonials to her good character. It is much more satisfactory to believe good than evil of any one, and I am always pleased to learn of the good conduct of any medium or psychic, especially of a lady. I am sure I sincerely hope that the excellent character of Mrs. Reid is fully deserved, and that the same may be truthfully ascribed to her during all her future life. It is well that the JOURNAL has published the statement of the allegations against her, though they may be unfounded, since it has afforded an opportunity of their public denial and the presentation of rebutting evidence in her favor. These stories are certainly in wide circulation in this city, greatly to the disadvantage of the cause of truth, and this means she has been given the benefit of a widely-read denial. Since the denial has been made I have made diligent inquiries as to the actual facts in the matter. Those making the allegations adhere to their truth, and others have repeated them, evidencing an extensive circulation and credence. On the other hand, other reliable parties in San Francisco tell me that the allegations are false, and that Mrs. Reid is a good, true woman. In this conflict of evidence I find it very difficult to arrive at any decided opinion. I sincerely hope and wish that the latter are correct, and the allegations false. In the matter of the charges against her character, we should, I think, render the verdict, "Not proven." If she is innocent, it is probable that she has been deceived by her husband, and that she has been deceived by him as much as to do with the origin and circulation of the stories about her; the elements surrounding her were bad, though she, herself, was not of that character. My reference to her separation from her husband, since many excellent women are similarly situated. Having spoken of her husband's fraudulence, to state that she has separated from him was more to her credit than otherwise; and if the asserted cause of her leaving him be true, she did right.

Presidio of San Francisco, Cal.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

The closing exercises before our summer vacation were held on the evening of June 25th. The opening address was made by Mr. Charles Dawbarn, of New York City. Subject: "The Future of Modern Spiritualism." He at once laid the foundation of religious ideas of past ages, and he held that such a step forward was owing to man's own exertions. He held that there is not a possibility of the human soul acting except through matter, and it is thus that the spirit of man, after it shall have passed to another condition of life, must ever act. He further argued that any form of faith to be successful, must be one of ideas; that its facts must be demonstrable ones. He said that a century ago John Murray advanced a new problem or idea in religion, that every human soul will progress in a future life and ultimately become happy, and that the Universalist denomination had clung to this one idea, intrinsically true in itself, but not having any other truth essentially different from orthodoxy; in the last quarter of a century it had seen its cardinal dogma accepted almost generally by various orthodox clergymen, and as a power Universalism is fast succeeding among other effete forms of faith. He argued that Spiritualism would never be a powerful ecclesiastical organization; that those who attend our public meetings are composed of people who have become dissatisfied with the signs and the creed of orthodoxy, and of spirit of unrest had led them to our spiritual meetings to see if there was any truth in the claims of Spiritualism. Many of those, he contended, are met by the exposure of fraudulent mediums and enthusiasts among Spiritualists, many of the latter among people of prominence, who now defend mediums who have been caught in fraud, imposture, and are ready to certify to the genuineness of the manifestations so exposed. A large proportion of those who attend the public meetings of Spiritualists are wonder-seekers going hither and yon, seeking for some new marvel. He argued that if Spiritualism is to be respected in the future it must eliminate from its fold all persons who simulate mediumship, and not encourage or endorse such persons in any way. He said that public has common sense, and he urged upon his hearers to use that in their efforts to sustain mediums. He argued that man's advancement did not depend upon the fiat of Omnipotence, but man evolved higher conditions by the will and spiritual forces. He said the Chinese had accepted Spiritualism many thousand years ago, but they had made no real progress in Spiritual science, and he argued if Spiritualism in the future is to be a power for good, we must do all we can to make its central facts capable of demonstrable proof. We must be careful of our facts, must not in any way endorse fraud, or countenance any person who simulates mediumship, or who for gain imposes upon those who desire to know of the evidences that prove a continuity of life. He closed with a glowing peroration, picturing the race freed from cruel bondage and the superstitions of the past, and a new natural religion through natural laws and forces created for a purpose by the divine and all-wise power, by some called the Great First Cause.

Mr. Albert Smith and H. R. Philbrook made short addresses. At this particular time there seems to be an unusual interest in Spiritualism in Brooklyn; all the meetings have been well attended, and the Church of the New Dispensation has decided to continue its Sunday services through the summer. The Brooklyn Institute, a solid granite building, is one of the coolest places in our city. Mr. Little will speak there the first two Sundays in July, and will return for a year's engagement in September. Mr. W. J. Cushing was recently elected chairman of the Everett Hall Conference, which will continue its meetings through the summer. In the Eastern district a new conference was organized last winter, which held their meetings in New York and New Jersey, near Grand, Sunday evenings. Mr. J. C. R. Pooler is its President and Mr. N. S. Conklin, Secretary. They will continue their meetings during the summer. Mr. Pooler was formerly a member of the fraternity, and it stands upon the same platform that we do.

At the Everett Hall Conference, Saturday evening, a young lady, Miss McCann, gave a very interesting account of her development as a medium, and told of her conversion from skepticism to the glorious fact and philosophy of Spiritualism. Her mother and sister passed to the Spirit-world, and her soul was not satisfied with the teachings of the Mother Church. Some three years ago she heard the truths of Spiritualism explained by Mrs. F. O. Byzer, and a new light dawned upon her soul. She attended meetings and séances; the result was that she became a clairvoyant and clairaudient medium. Her father will not permit Spiritualism to be seen, but does he know that she is a medium; she related her experience in a modest, earnest way, telling of the joy that illumined her soul by the presence of her mother and sister whose faces she saw, and whose loving messages she could hear. It was to the writer an intensely interesting narrative.

Some two weeks ago a public séance was held at Central Hall by Mrs. Maud E. Lord and Mr. F. O. Matthews, who gave many tests to persons in the audience. At the close of the exercises, a Rev. Mr. Whitney, an ex-Baptist clergyman, the lessee of the hall, said that Spiritualism could not be proved; that when a man died, he died like a dog, and he challenged Spiritualists to meet him on the following Monday evening and discuss the subject. He said that the position taken by Spiritualism was approved by the Bible. The challenge was promptly accepted, and on Monday evening, June 23d, the hall was densely packed. The reverend preacher argued from quotations from the Bible, that dealing with familiar spirits was forbidden. Judge A. H. Daily replied to him, and his argument was exhaustive and convincing, and so much interest was manifested that a collection was taken to pay for the hall for another meeting, and a committee was appointed to prepare a question for discussion on Monday evening, June 30th, and it was voted that one hour be given for the demonstrable proofs of spirit return through the medial powers of Mrs. Maud E. Lord and F. O. Matthews. Central Hall was packed long before the hour called for this discussion. The committee had selected the subject: "Are the facts of modern Spiritualism substantiated by revelation?" It was arranged by the committee that Col. John D. Graham should preside, and that Mrs. J. T. Little should open the discussion, having 30 minutes, and Rev. Mr. Whitney should follow, and Judge Daily would sum up to be followed by spirit manifestations through the medial powers of Mrs. Maud E. Lord and Mr. F. O. Matthews. After a prayer by an ex-clergyman, telling God what he did not know, Mrs. Little stepped to the front of the platform. She was greeted by a storm of applause. Never did her guides have their instrument in better control, and their argument must have been convincing to every honest, fair-minded person, that spirit phenomena to-day are caused by the same law and force which have always existed; that God's love to humanity is as great now as in past ages. She concluded with a grand peroration, picturing the blessings which would come to the world by the general acceptance of the facts, philosophy and religion of modern Spiritualism.

(S. B. NICHOLS.)

A Shaker Endorsement.

When an editor can encourage truth and denounce error, freely and conscientiously, we find in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL we may then look hopefully for a better phase of Spiritualism to spring up in the land. We are interested laborers in this field of mystic influences, and accept with pleasure all that embodies light or increases our intelligence upon this most valuable subject. Dreams and visions and divers other gifts, are manifestations of the blessing that have fallen to our inheritance, but they should be reported in all truthfulness. That there may be spurious or sham demonstrations conjoined to the same company, or that the credulous or over-anxious should sometimes be deceived by a false light, is not a subject of surprise. In the exposure of these spiritual magicians and their sham manifestations we most heartily commend the courage of the JOURNAL, as fair in its treatment, and as an able advocate for the truth—Shaker Manifesto for June.

Jacob Hummel writes: A late number of the RELIGIO-PHILOSOPHICAL JOURNAL was to me a "lice of manna" upon which I can feed the remainder of my life. The iconoclasts have about completed their work, and the builders have come to lay the foundations of that great spiritual temple, at whose shrine humanity may worship together, in the love of universal brotherhood. Soon the walls will reverberate with the triumph of those "redeemed" from theological environments.

A Touching Tribute.

Address of Geo. F. Westover at the Grave of His Niece.

The following is from the Evening Wisconsin, of Milwaukee. Mr. Westover is a prominent lawyer of this city:

The following touching address was read by George F. Westover, a well-known Chicago lawyer, at the funeral of his 11-year-old niece, Bida Westover, who died at the residence of her uncle, E. G. Comstock, of this city, and was buried at Oconomowoc last Monday. The little girl, whose parents, Mr. and Mrs. Carlos S. Westover, formerly resided in this city, but moved to Graham county, Kan., seven years ago, was brought to this city last week to receive medical treatment for her falling eye-sight, and although in perfect health on her arrival, she died within forty-eight hours of a brain trouble that baffled the skill of the best physicians in the city. At her grave her uncle read the following eloquent tribute to her memory:

"It requires a lofty heroism to successfully meet the intricate struggles of life. In death there is but one solace—it is human love. The brave man and the brave woman grows stronger and braver, when unaided and alone they contend with the adversities of life, but when the end comes, they lean upon the faithful sympathy of those who are dear. The child, the woman or the child, upon the dying bed, and to the grief-stricken hearts, that overflow with a new tenderness toward the sufferer, there is really but one present ministering God: That God is love."

"The little one who has just left us, lived a life of devotion to that one spirit—the embodiment of all that is most holy and most pure—the spirit of love. She knew nothing of popular superstitions. The horrors of a faith that sends grand men and sweetest women to eternal misery, for the color of their opinions, never for a moment blighted her fair young soul. Free from hatred, free from bigotry, free from superstition, free from sin, her angel spirit has gone to the eternal source, spotless as the infinity of love from whence it came."

"Since her infant days, this dear child has lived in the front of the border of the Great American Desert, with no surroundings but the wild limitless prairies. How meet and how pleasing that as the peaceful end drew nigh, and before darkness covered her fading vision, she was permitted to gaze upon the mighty waters, to behold the brilliant strains of the great cities, to listen to the immortal strains of grand orchestral music, and at last to lie down upon the bliss of sleep, in a land of flowers, and to mingle her dying spirit with the breath of roses."

The Effect of Tobacco on Children.

Dr. G. Decalme has submitted to the Society of Public Medicine the results of some interesting observations concerning the effects due to the use of tobacco among youth. Thirty-eight youths were placed in his charge, who varied from nine to fifteen, and who were in the habit of smoking, though the abuse of tobacco varies in each case. The effects, of course, also varied, but were very emphatic with twenty-seven out of the thirty-eight boys. With twenty-two patients, there was distinct disturbance of the circulation, brutal at the carotids, palpitation of the heart, deficiencies of diet, and a general debility, and in some cases more or less pronounced for alcoholic stimulants. In thirteen instances there was an intermittent pulse. Analysis of the blood showed in eight cases a notable falling off in the normal number of red corpuscles. Twelve boys suffered frequently from bleeding in the nose. Ten complained of agitated sleep and constant nightmare. Four boys had necrotic mouth, and one of the children became the victim of pulmonary phthisis, a fact which Dr. Decalme attributed to the great deterioration of the blood produced by prolonged and extensive use of tobacco. As these children were all more or less lymphatic, it was not possible to establish a comparison according to the temperament; but of course the younger the child the more marked were the symptoms, and the better fed children were those that suffered least. Eight of the children in question were aged from nine to twelve years. Eleven had smoked for six months, eight for one year, and sixteen for more than two years. Out of the eleven boys who were induced to cease smoking, six were completely restored to normal health after six months, while the others continued to suffer slightly for a year. Treatment with iron and quinine gave unsatisfactory results, and it was evident that the most effective if not the only cure, is to at once forego the habit, which to children in any case is undoubtedly pernicious.—London Lancet.

Miss Ruth Hunter's Progress in Greek.

Classical teachers, says the Brooklyn Union, are much interested in the Greek record made by the school year at Fry's Seminary by Miss Ruth Hunter, daughter of W. A. Hunter, of St. James' place. The regular preparatory course for college covers three years, and includes but four books of Xenophon's "Anabasis" and three of Homer's "Iliad." Beginning last October with the Greek alphabet, Miss Hunter has since not only done all the regular work in one year, including Arnold's "Ancient Greek" book and the "Composition" book, but has also read critically the whole twenty-four books of the "Iliad." Her instructor was Miss Corn Townsend, a graduate of Michigan university, Ann Arbor, who is the professor of Greek at Dr. West's school. Miss Hunter will enter Smith's College in the fall. It is believed her record has never been equalled by any American young lady.—Chicago Daily News.

Death of a Woman Who Lived Fifty-three Days, Without Food.

Lizzie Braley, of White Cloud, Doniphan county, Kas., the woman who started to commit suicide by starvation, succeeded Sunday morning June 23d, at 3 o'clock. She wholly abstained from food for a period of fifty-three days, during which time she also stubbornly refused to speak. Before beginning her fast, she had been laid up on a bed of sickness, and she was the more determined when she began. An autopsy revealed the fact that her organs were all perfectly healthy. The formal verdict of the physicians was death by starvation. When she took the strange freak she had been in an unpleasant quarrel with her father, and the loss of a little niece whom she had reared discouraged her. She solved upon suicide. She first tried chloral, and that failing, quit eating.

"Can Spirits Perceive a Physical Body?"

To the Editor of the Religio-Philosophical Journal: I was very much interested in the inquiry of R. R. Anderson, of Concordia, Kansas, in your issue of June 7th: "Can a spirit perceive a physical body?" I have been investigating spirit phenomena for the last nine years in my own family, my wife being a table-tipping medium. The question asked by Bro. Anderson, "Can you see faces and hear voices always answered in the negative, but was asked by me many times, and almost invariably answered in the affirmative. I am, indeed, very much surprised at Bro. A's experience, that Spirits can neither see nor hear us. I could relate scores of instances to the contrary, but knowing my space is limited, I will mention but few at present. On one occasion the question was asked: "Can you see us plainly?" We see each other; if so, tell what Elmer was doing to-day." The response came: "I saw him throwing out rock." My son was quarrying rock that day, about a mile from home. How did they know he was quarrying rock, unless they saw him or heard us talking about it?

On another occasion my daughter being in poor health, we received a message purporting to be from my mother, in which she said to take her to the better care of Elmer. After telling her we had done all we could for her, we then asked if they had any advice to give. She immediately answered by table-tipping: "Put in the window lights, and dress her in flannels." The question naturally arose, How did they know those lights were out, or that she was not dressed in flannel, unless they either saw they were out or heard some one talk about it.

Wellsville, Kansas. E. A. CARPENTER.

Is It a Science?—An Erroneous Diagnosis of Disease.

Dr. C. A. Taft, a leading homoeopathic physician of Connecticut, died recently. It was supposed for years that he had but one lung, the other, it was said, having been exhausted in early life by a pulmonary difficulty. Very soon after beginning practice he was sickly and puny, and Dr. Willard Parker of New York, examined him and said that one lung was about gone, and that he could not live over six months. A leading Boston physician confirmed this opinion. Dr. Taft resolutely determined to live as long as possible, and began a course of generous living to make blood and tissues. Speaking of this period he said, some time ago, to a friend: "I had a bottle of brandy at my plate at every dinner, and saved chiefly on rare beefsteak. I got the reputation of being a confirmed drinker, but saved my life. I have gained nearly sixty pounds, now weighing 186." He died, indeed, in uncommonly well, and had the reputation of providing the most bountiful dinners in Hartford.

Upon his death the newspapers remarked upon his loss of one lung, and expressed surprise that he could have lived to the age of 70, and that, as the result of an autopsy, it was found that both of his lungs were in a perfectly healthy condition, and that the trouble and cause of death was in the stomach, which had not assimilated gastric juices, so impeding digestion finally that he literally starved to death. It is considered a noticeable case, showing that a well-educated physician upon his own knowledge, and aided with the diagnosis of the best physicians in the country, was widely mistaken as to the cause of his illness, and by a course of living designed to cure one serious difficulty, as he supposed, which did not exist, brought on gastric troubles which caused death at last. The doctors here and the people generally who have for years known about the "one lung" only are astonished at the result of the autopsy.

Reading Wolfe's Startling Facts, and the Result.

To the Editor of the Religio-Philosophical Journal: Some weeks since I loaned a copy of Wolfe's Startling Facts to a family, and a lot of twelve years became so much interested in it, that he induced his father and mother to sit with him and his younger brothers—aged ten and eight—at the table. They soon hadappings and lippings, and once or twice the table had been taken over to the ceiling of the room with the eldest boy. A little independent state with the boys has also been had. We are trying to have the boys carefully developed for the work they are best fitted for. They are conscientious, good boys, and I look to their becoming reliable mediums. They have walked from their residence, some two miles and a half from the village, once or twice a week, for the past three months, and are all earnest investigators. The father is a pensioner, arising from a disabled arm, and the controls so far purport to be his brothers, who lost their lives as soldiers. One evening at my house a mouth organ was taken from the pocket of one of the boys, and when replaced, it was taken out again and thrown across the table, whizzing by the head of a girl opposite the boy. Last Saturday a small instrument was taken from the boy's pocket and dropped on the floor.

Saratoga Springs, N. Y. E. J. HULING.

Spirit Voices.

To the Editor of the Religio-Philosophical Journal: Within about two miles of me there resides a gentleman of undoubted veracity and upright character, a member of the Methodist Church, who conceived the idea last winter of building a house of worship for his own and other sects. After the thought was matured, he set forth a strenuous effort to raise the necessary funds by subscription, to accomplish the project, but meeting with such poor success he resolved to return home and for the present abandon the scheme; but on the way to his home, as he was in the act of passing a fork in the road, a voice from an unknown realm appealed to his inner ear and distinctly said: "Take that road." While pausing a moment for reflection, it continued: "Take that road and those voices are the money you need to complete the project, what is it that causes them? If the voices heard are the voices of spirits, and orthodox is correct in asserting that they are from the devil, I want to know who the devil is working for, or whose side he is on? Will the editor of the Northwestern Christian Advocate please shed some light upon it?"

Charlton, Iowa. M. J. BURR.

Mr. J. Boulter, of Toronto, Canada, a prominent Spiritualist, writes as follows in reference to the death of R. Arnold:

"My friend, R. Arnold, is no more of this world; he passed away June 17th. He had disease of the heart, and although he had been confined to the house for three months, he died very suddenly—in fact, he had no idea his end was so near. He was a true friend of the good man in every sense of the word—honest and upright in all his dealings, a friend to the poor and a faithful believer to the last in the beautiful philosophy which teaches man how to live as well as how to die. Our friend was 73 years old, and had been 21 years in the service of the Grand Temple R. R. His remains were taken to Wellington Square, near Hamilton, the spot where he had passed his life, and were buried with Masonic honors and followed by a large number of friends to his last resting place."

The following, which are a sample of hundreds we are receiving, speak for themselves:

C. M. L. Hill writes: Your paper is admirable—it makes Spiritualism a respectable religion.

C. Marble writes: I like your paper very much, although not an avowed Spiritualist. I like it for the moral tone and its apparent honesty and fairness in dealing with the great question of Spiritualism and other kindred subjects.

L. F. Darling writes: Though not yet a convert to your doctrine of Spiritualism, I read your paper with a great deal of interest, and nothing would gratify me so much as to obtain some convincing proof of the truth of that belief or religion which you so ably advocate in your paper.

A Courageous Organ.

Spiritualism, true or false, has in our opinion, no more able and courageous organ than the RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago. This paper is the one paper to which to go for a sensible exposition of spiritual phenomena, and the last one to which fraud may resort for whitewashing purposes. It endorses to put Spiritualism on a scientific basis, and courts the severest tests, and our spiritual friends are seeing very unwisely if they are not gathering force from its columns.—The Semi-Weekly Reporter, Louisville, Ky.

"Kapee P." writes: All my life I have had great fear of death. Of lightning I have ever been especially afraid, because of a possible unprepared ushering into the presence of the Omnipotent. Since reading Spiritualistic books, I no longer experience that awful dread that was wont to come over me when the arrows of the skies seemed to be practicing at me. Formerly I had a great dread of ghosts, and of the grave-yards as their special haunts; now ghosts or spirits seem to me to be friends, and no feeling of dread oppresses me when in the proximity of grave-yards during the close of the day.

A. E. Stanley writes: Very glad to be able to send another name. The JOURNAL is a thoroughly good paper, high-toned and sensible, and is praise enough, and certainly it is entitled to that much.

Mr. Anthony Coffin, in renewing his subscription, says: "I am now 80 years of age, and have a pretty hard struggle to get along, but it would be harder to go on without the JOURNAL."

S. L. Perrier writes: I like the JOURNAL, and most heartily approve and earnestly endorse your position on pure Spiritualism.

N. W. McElwee writes: We look forward with pleasure for the JOURNAL, and we always find words of comfort and cheer in it.

Notes and Extracts on Miscellaneous Subjects.

California has more suicides than any other State in the Union.

Patti claims that she was once asked to marry Brigham Young.

The old Garfield Memorial Church at Washington has been sold for \$152.

A small whisky bottle and some human hair were found in the stomach of a dead shark recently washed ashore on the California coast.

It is said that a substitute for genuine human hair is now made out of the bud of the palm-tree. It can be made of any length and dyed of any color.

The St. Louis Call asserts that "several cases" of cholera have been discovered in that city, but other papers of the city say it is getting up a senseless scare.

Among customs in Siam is a method of decaying a law suit by putting the litigants under cold water, the one remaining the longest being declared the victor.

At the New York Convention of Deaf Mutes a pair of patent cast-iron wheels. With them partially deaf people would hear better than with their ear trumpet.

An astronomer who believes that the future of the science depends much upon photography, estimates that it would take ten years to photograph the heavens.

A number of Chinese farmers in Merced County, California, have begun to cultivate the opium-yielding poppy. As they are making a success of it, it is likely that others will follow in their steps.

While Mark Nutter, a negro, twenty-eight years of age, was driving a bull into a stable near Frenchtown, Ohio, it is animal turned and faced him with a ferocious look, and Nutter fled from fright.

The London Hospital authorities recently caused placards to be posted up outside warning people against eating mackerel at this season of the year. They are said to contain some parasite injurious to health.

A gospel tent capable of accommodating 1,500 people has been erected near Lincoln park, Cincinnati, in which meetings are held each afternoon and evening under the auspices of the Society for Promoting Bible Holiness.

A broom of royal hair is used to sweep before the shrine of Buddha in the Buddhist College at Colombo. The hairs came from the head of the King of Siam, who was purposely shorn for this pious duty.

Captain J. Goldborough Bruff, an old West Pointer, now nearly eighty, still works out actively as a draughtsman in the Treasury Department. He is in the best of health and has been all his life an enthusiastic enjoyer of double-can rum, and the strongest and best Virginia tobacco.

Joseph Cook prophesies a schism in the Congregational Church. He divides the sect into two classes, one of which "takes Plymouth Rock as a corner stone," and the other "consists of those who float in the ideas which rise and fall in the marshes about Plymouth Rock."

Says the Ottawa (Ont.) Free Press: "It is useless to argue with a woman, we are told; but a woman, at the examination in moral sciences at Cambridge, in competition with males, was the only candidate who attained a place in the first class. The subject was Logic and Political Economy."

There is intense feeling against the Jews in Western Russia, and they are greatly alarmed. Some of the Slavic organs encourage the anti-Semitic people, declaring that to give equal rights to Jews and Christians would be a greater misfortune for Russia than the former Mongolian yoke.

Lord Coleridge's construction of the English law of blasphemy and blasphemous libel is that the offense consists in scurrilous attacks upon religion calculated to offend and outrage the sensibilities of believers, and not in a respectful denial of the tenets of religion. Sir James Stephen puts the offense in any attack on the fundamentals of religion.

Dr. Wankel, of Olmutz, believes he has discovered near Prerau the remains of prehistoric men coeval with the extinct animals of the ice age. The remains of the men and animals were found in a diluvial stratum of bone, ivory and flint, and signs of fire. The interest of the remains is increased by the discovery of human lower jaw under a gigantic thigh bone.

The person of the First Baptist Church, of Philadelphia, prayed fervently on a recent Sunday that the heavens would wear an unclouded face on the day appointed for a church lawn party the following week, but, notwithstanding that the church is a fine Gothic structure and the congregation one of the most fashionable and influential in the city, the heaviest rain for years fell on the festive day.

At the present time the United States turns out more manufactured products than any other nation in the world, the total in 1880, as given, being \$5,560,000,000, while those of Great Britain were valued at \$5,000,000,000 in 1882. By the same authority the total industries of the United States in 1880 were \$11,406,000,000, those of Great Britain \$2,200,000,000, those of France \$2,840,000,000, those of Germany \$5,500,000,000, and those of Russia \$4,500,000,000.

A number of peculiar insects, known as seventeen-year locusts, have made their appearance in immense numbers in the woods a few miles south of Manchester, on the Jersey coast. The trees are literally covered with them, and also made by their jaws as they eat the twigs, so great as to prevent one from hearing a person speak at a few yards' distance. The woods have been visited by thousands to see the strange insects. The injury to the trees will be considerable, as the locusts eat the fresh shoots of this year's growth.

It is told of Dr. McCosh, of Princeton, that once, leaving before the senior class on Leibnitz's theory of the reason of evil, he said to the other students: "Well, doctor, why was evil ever introduced into the world, anyway?" "Ah," he replied, "you have asked the hardest question in all philosophy. Socrates tried to answer it, but failed; Plato tried it, and he failed; Kant attempted it, and made bad work of it; Leibnitz tried it, as I have been telling you, and he begged the whole question; and I confess I don't know what to make of it myself."

"I maintain," says Mr. Walter Besant, "that fiction is a finer art, governed by general rules, like any other art; that these rules can be taught like those of any other art; and that the teaching breaks down just where that of painting, music or sculpture breaks down—at those points, namely, where natural aptitude is required, and falls to appear. This is the rudimentary condition of the art, just as an eye for color, form and drawing—in other words, natural aptitude—is required for the painter's art."

Miss Helen Gardner does not speak reverently of the prayer offered at a general convention of the writers thus: "Blessed Father, follow us! Give us the precious convention that if He (God) would help them elect the nominee of the convention, that He should have all the honor, praise, and glory, world without end." But just wait until after the election and see who gets the honor, the praise, and the glory of the victory. Whatever share God expects to get he will have to take during the prayer time of the convention, for the republican party will gather in all that is about after the election."

The Buffalo Express says: "One of the latest families' pleasures is to wear a tiny gold and silver plated money box as a chain-link ornament. It is quite the thing for young ladies to wear 'charity boxes,' as they are called, and, as a rule, their gentleman friends delight in being wheeled out of a nickle to help support the cause. The most striking peculiarity in connection with this oddity is that no gentleman ever knew one of these boxes to be quite full, though at most no one of them will hold more than a dollar in nickels. The 'good cause' is said to be in a flourishing condition just at present, and it is conjectured that quite a fund has been accumulated principally in the coffers of the glove and ribbon dealers."

Dr. Monroe of the Iron-Clad Age, who has a decided aversion to tobacco, attended a political gathering recently at Indianapolis, and was driven to the open street for respirable air "three times by tobacco smoke, the last time" in a dazed condition. His experience leads him to remark: "A man may not rightfully poison the air that he and his neighbor breathe. The smoker should go to the woods or the woodshed or behind the barn." He asks: "Will men never become so kind and considerate for the comfort of their fellows as to forego smoking in public places? Shall we never have a race of gentlemen with too much delicacy and taste to gratify their appetites to the annoyance of their associates?"—Indec.

When My Ship Comes In.

Summer and winter are one to me,
And the day is bright, be it storm or shine,
For far away o'er a stormy sea
Sails a treasure-ship, and all is mine.
I see the ripples that fall away,
As the cleaves the azure waves before;
And nearer, nearer, day by day,
Draws the happy-hour when she comes to shore.
"But what if she never comes?" you say,
"If you never see the treasure gain?"
It has made me happier, day by day,
It has eased full many an aching pain;
It has kept the spirit from ebbing free,
Has dulled the ear to the world's rude din.
Oh! best of blessings it's been to me,
To look for the hour when my ship comes in.
—Edward S. Rand.

A Wild Man in Church.

Londonderry, Ireland, is greatly excited over the most scandalous affair which has yet cropped out from the Orange-National feud. During vespers on one occasion lately in one of the Catholic churches, and while the priest was chanting the "Magnificat," a man, wild with excitement, entered the church door and, at the top of his strong voice, "Look out, ye damned priests!" This horrible invocation paralyzed the services and caused the startled worshippers to turn to the door. The intruder ran with all his might down the aisle, howling and cursing as he went. He reached the sanctuary rail before any of the frightened people could intercept him. With a bound he passed over the rail and ran up the stairs to the altar. This he attacked with the vigor of frenzy, and succeeded in breaking to fragments the benediction plates standing outside the tabernacle. He then leaped upon the altar table and cursed the people and priest. Disarming himself of his coat, vest, and pantaloons, he pounced upon the altar and then snatched up the communion-cloth and proceeded to tear it to tatters with his teeth. The scene in the church was one of terrible excitement, and during the panic several women swooned. Finally the officiating priest and a number of men recovered their self-possession and rushed upon the altar and would have been torn limb from limb but for the interference of the priest. The man made a desperate resistance, and was not overcome until some policemen arrived and handcuffed him. He had taken such a firm hold with his teeth on the communion cloth that it had to be cut away from his mouth. It was ascertained that he was an Orangeman of weak mind who had become hopelessly demented during the recent exciting political events in Derry. He was removed to an asylum.

Measuring a Dream.

In your issue of May 24th is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer measuring a long dream while traveling 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Russo-Turkish war, in which the name of Gortchakoff was being telegraphed. Gortchakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Indian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt during the division of their game, he woke up in time to hear the final syllable of Gortchakoff's name, and succeeded in making a complete copy of the message. At the rate of forty words per minute, at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortchakoff's name was being made, was one-third of one and one-third of a second, or forty-four one-hundredths of a second. —Scientific American.

A Squaw's Prayer.

Mrs. Maria E. Holmes, of our town, sold on Tuesday last a tract of land, part of the original tract of land known as Mills' Point, on the Wisconsin river, which has been in the Mills family since the earliest settlement in Maryland. Some generations back, it is said, some of the male possessors of this original tract killed an Indian woman's son, whereupon she was sent to heaven to deny the possessors and their descendants the happiness of a male heir for many generations. Whether there is any truth in this legend or not, it is very certain that this property has always been owned by, and transmitted through, the female branch, and that no male issue has ever lived to attain the age of 21 until the present generation, and of the present it is true that of nineteen children, six of whom were boys, but one lived to attain the age of 21. —St. Mary's (Md.) Enterprise.

Don't Hawk, Spit, Cough.

suffer dizziness, indigestion, inflammation of the eyes, headache, lassitude, inability to perform mental work and indisposition for bodily labor, and annoy and disgust your friends and acquaintances with your nasal twang and offensive breath and constant efforts to clean your nose and throat, when Dr. Sage's Catarrh Remedy will promptly relieve you of discomfort and suffering, and your friends of the disgusting and needless indications of your loathsome disease?

Rather Queer.

There is a child down in Vermont that is rather queer. Every effort to have it use its legs was made by its parents, but it had no inclination that way. It will raise itself upon its hands and move rapidly across the floor, and when it has picked up the object it seeks, place it between the feet and again move away on its hands. The child's mother says she attended a circus about three years ago, at which the acrobatic feats made a strong impression on her mind. She remembers continually dreaming about the men walking on their hands.

"I would not live away," No; not if disease is to make my life a daily burden. But it need not, good friend, and will not if you will be wise in time. How many of our loved ones are mouldering in the dust who might have been spared for years. The slight cough, the cold, the many symptoms of disease that lurked within were eluded and death came. Dr. Pierce's Golden Medical Discovery cannot recall the dead though it has snatched numbers from the verge of the grave, and will cure consumption in its earlier stages.

Northeastern Nebraska is now attracting considerable attention from land seekers, the Sioux City & Pacific Railway Co. having been recently very active in extending its line into various portions of that country. The Chicago & North-Western is the only line from Chicago that will take you there without detention.

The secret of the large and constant sales of Mrs. Pott's Vegetable Compound probably lies in the fact that whereas there are many "Bitters" and "Tonics" of equal value, be it true or false, this Vegetable Compound is so completely superior to all other preparations specially recommended for the needs of women that it has practically no rivals.

Western wholesale coffin dealers are talking about forming a monster syndicate of coffin-makers in order to crush out the small dealers and jobbers.

The Largest Pile Tumors, speedily and painlessly cured without knife, caustic or saline. Send two letter stamps for pamphlet, references and reply. World's Dispensary Medical Association, Buffalo, N. Y.

The crop having been blessed, the people of Massachusetts now eat watermelons freely.

"A Pint of the Finest Ink for families or schools can be made from a 10c. package of Diamond Dyes. Try them. All druggists keep them. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c. stamp.

A calf that was born without eyes or tail is frisking around in Simpson County, Kentucky.

SPRINGFIELD, MASS., April 10, 1883.
"For diseases of the kidneys, liver, bladder, and urinary organs I received great benefit from HON. R. (Kidney and Liver) REMEDY. I pronounce it the best." W. F. Barnes, Manufacturer Harnes etc., Trucks, etc., 477 Main St.

INDIGESTION AND CONSTIPATION

ARE CURED BY

AYER'S PILLS.

Dyspepsia

Kidney Diseases.

Is one of the most dangerous of the diseases caused by the food. Affecting the stomach—it quickly deranges and impairs the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure

For the various forms of dyspeptic diseases, it is a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthy condition. Any other treatment is as useless as an effort would be to make a watch keep time by simply gliding its case, when it had a broken main-spring.

Ayer's Pills

Are the best medicine to accomplish the necessary work of cleansing, stimulating and restoring. They are more thorough in their purgative effect than any other, yet are not violent in their action, exercise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

Banish Disease.

For Biliousness, Jaundice, and other evil consequences of hepatic disorder, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

He Who Lives Learns, and Who Learns Lives.

"I am using AYER'S PILLS in my practice, and find them excellent."—Dr. J. W. BROWN, Oconomowoc, W. Va.
"One of the best remedies for bilious derangements that we possess."—Dr. Wm. PRESCOTT, Concord, N. H.
"Active, searching, and effectual, but not griping or drastic."—Prof. J. M. LOCKE, Cincinnati, O.
"As a mild and thorough purgative they cannot be excelled."—J. O. THOMPSON, Mount Cross, Va.

The Best Cathartic Medicine in the World.

Ayer's Pills.

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.
Sold by all Druggists.

CHILD'S CATARRH

Treatment For



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of those Painful Complaints and

Weaknesses so common to our best

FEMALE POPULATION.

It will cure ENTIRELY the worst form of

FEMALE COMPLAINTS, ALL OVARIAN TROUBLES,

INFLAMMATION AND ULCERATION, PAINFUL

DISPLACEMENTS, AND THE CONSEQUENT SPINAL

WEAKNESS, AND IS PARTICULARLY ADAPTED TO

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Continued from First Page

day see the same hand write a like condemnation of those who were scoffers of modern Spiritualism. Mrs. Lillie asserted that she had seen six mediums, controlled by six different spirits, speaking in six different languages, and all of them uneducated in any of the languages which they spoke. Table tipping was another manifestation of modern spiritual power, and it was a manifestation of the same power which enabled one of old to spit upon the clay and apply it to the eyes of the blind man, thus restoring his sight. It was not the mud that worked the cure, but the spiritual power of the operator. There was not a Christian present, Mrs. Lillie said, who did not believe that story, because it was old enough to be believed. But Spiritualism is said to be too new to be believed. It must be laid away between the leaves of a book for 1,500 years or more, and then it would be easy of digestion. "Who rolled away the stone from the door of the sepulchre?" asked Mrs. Lillie. "Some say two angels, some say two young men. I believe both, because I believe that they were the ministering angels appointed to roll away the stone." Mrs. Lillie closed by assuring her hearers that the day was coming when they would be glad to clasp the hands of the Spiritualists and would eagerly ask for an explanation of the mystery of materialized manifestations.

The Rev. Ethan Whitney then took the platform and took up the argument for the negative side of the question. He began by announcing his adherence to the command of Paul, who said, "Preach the Word," and said he proposed to try the arguments they had heard by the Word of God. He did not deny the manifestations, but claimed that there were two kinds of spirits. The Bible said there were false prophets, and these are they that have gone after false prophets, misled by false spirits. "Let us go back," said Mr. Whitney, to the creation of man. How did God make man? In his own image, out of the dust of the ground. And there he lay, a perfect man—head, body, limbs, eyes, hands, feet, heart, lungs—just as perfect a man as he was before God breathed into him the breath of life and he became a living soul. And what did God do to set the machinery in motion? Breathed into his nostrils the breath of life. That was all. Take out the breath, and what is man? The body returns to the earth just as it was before the creation, and the breath returns to God who gave it. That is where Adam is to-night—mingled back with the dust of the earth.

Mr. Whitney, proceeding, declared that there was no hope for mankind except in the resurrection of the body, and said that there was not a single sentence in the Bible that said that man ever died and went to heaven, or ever will go. Yet ministers talk of friends in heaven, while the poor, heart-broken mother weeps for them in the grave. Christ died and was buried. After three days he arose from the grave. At the tomb of Lazarus he said, "Roll away the stone." And when the stone was rolled away, he said to Lazarus, "Come forth." If Lazarus had been in heaven, and not in the grave, would he not have said, "Come down," instead of "Come forth"? So with the resurrection of the widow's son—a genuine resurrection. And what said Jesus to his sorrowing apostles? "Whither I go ye cannot come." In the acts, it is said of the good David, who had been dead hundreds of years, that he was not yet dead. Mr. Whitney said that the word soul, which was synonymous with body in the original, occurred 350 times in the Bible, and that it was applied to men, fishes, birds, beasts, reptiles, and every living thing. It was also said in the Bible that Christ gave his soul as a redemption for sin. Abraham also took with him all the souls he had gotten. The word immortal, Mr. Whitney said, occurred only once in the entire Bible, and that was in the first chapter of Timothy and the seventeenth verse, yet in prayer meetings men were continually talking about "immortal souls never dying, immortal souls," and all the preposterous nonsense.

Mr. Whitney's half hour expired before he had got half through, and he wanted more time, but the audience refused to grant it to him and he was compelled to stop.

Ex-Surrogate Abram H. Bailey closed the argument for the Spiritualists. The entire argument of Mr. Whitney, he said, was but a repetition of the arguments he had used a week ago, and might be summed up in the one idea that all of man died when the breath left his body. Two thousand years ago, Mr. Bailey said there lived a man named Julius Caesar. He was an ambitious man, and he carried the prowess of the Roman arms all through the surrounding country, and conquered many nations. For fear that his fame would not be known to future generations, he wrote his "Commentaries." In the opening of his book he declared that the world was divided into three parts—Europe, Asia, and Africa. That was true of Caesar's time, and Caesar was ignorant that there were two sides to the world. Mr. Whitney was very much like Caesar, and was ignorant that Spiritualism had discovered another side—the spiritual world. It reminded him of the man who had one talent, who buried it in his own conceit, wrapped it up in the mummy cloths of superstition, and let it lay in the darkness of benighted bigotry until the "crack of doom," and "Gabriel blows his trumpet in the morning."

He thought he heard the trumpet of Gabriel blowing, and that the crack of doom was coming, for such as Mr. Whitney, at least. "My friend says," continued Mr. Bailey, "that Moses wrote the first five books of the Bible. But he cannot prove it. What were the people for whom those five books were written? A poor, miserable tribe of wanderers, who went down into Egypt, where they were taken care of for 400 years, when they repaid their benefactors by plundering them of all their jewels and making a bee line for the wilderness. They talk about the pillar of cloud that went before them by day and the pillar of fire by night. They were nothing more than the fires with which any successful General of to-day would guide his army on a march through a wilderness. Everything in nature is indestructible, and God himself is but the highest manifestation of nature. He is God of the universe, stretching millions and millions of miles away. That is the God we would have. The power that sustains the universe, the light that puts vegetation upon it, and not the little individual God, fashioned after the pattern of the little man my friend is himself. God is indestructible. The soul of man is the spark of divinity put into him by God Almighty Himself, and it is absolutely indestructible. There are invisible forces in nature, and Spiritualism is one of them. You are held on your own seat by an invisible force. You can feel it, but you cannot see it. There is no such thing as nothing, and no such place as nowhere. Space is always present, and you cannot get away from it. A man is put to sleep by mesmerism, and he sees what the mesmerizer sees, feels what he feels, and tastes what he tastes. There is a spiritual body that forms over the natural

body, and the clairvoyant sees, the angel hands of those who are striving to release the spiritual from the natural body, until the work is completed and the spirit is carried away to rest in the Spirit-world."

This closed the discussion, and the Chairman announced that Mrs. Lord and Mr. Matthews would give a few manifestations of spirit power. Mrs. Lord, after a brief address, stepped down from the platform and said she would speak to a few only in the audience. She asked those who wanted her to tell them about their friends in the Spirit-world to raise their hands, saying she wanted only those who were strangers to her. Dozens of hands went up all over the room. Stepping in front of an old gentleman, she said:

"Seven spirits come here to-night to see you, a father and six children. One died of consumption, one by accident, one of fever far away from home, and one went away and was never heard from afterward. Your mother wore her hair very plain, like a Quakeress, and a little apron."

The gentleman said the lady was right; that he did not know her, and that he was not a Spiritualist. To a lady Mrs. Lord said: "There comes the spirit of a man who says he wants to talk to his wife. He brings a beautiful child with him—that has not been long in the spirit land. Here comes four of your father's family. The original family consisted of eight. There are five in the Spirit-world."

The lady said it was all true. Mrs. Lord spoke to a number of others, in most of which cases she was said to be mainly correct, but in one or two instances she failed, notably with an old gentleman who had been invited forward from the back part of the room by the Chairman, and with whom she labored long to convince him that she could tell him all about seventeen of his friends, some of whom had been dead twenty-five and thirty years.

Then Mr. Matthews took the platform and closing his eyes he said:

The first object I see is the spirit of a man with light hair, blue eyes, and prominent cheek bones. He says he passed away with consumption. He brings the spirits of three children with him, and says he has left three behind for his wife to care for. And he says he wants to say to her that he is satisfied with the steps she has taken for the children, and is glad he was able to impress her mind so as to cause her to take the step. Is there any one here who recognizes the picture?

A lady dressed in deep mourning said she recognized it, all but the description of her husband. Mr. Matthews modified the description somewhat, and said that when her husband died she put her hands on his forehead, and that was the first she knew he was dead. He asked her if that was true, and she buried her face in her hands, too much overcome to answer. Subsequently the lady told a Union reporter that what Mr. Matthews said was all true, that he could not have known about it and that she was not a Spiritualist. She said it was not so much the description of her husband as it was the telling of the exact number of children she had lost, because nobody but herself and her dead husband knew that.

Mr. Matthews then described two more "intelligences" which he said he saw in the back part of the room, but in both instances when he called for the recognition of the picture, he was told that such a person had been there, but had gone.

There will be another similar meeting next Monday night at the same place.

There Are No Dead.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (God is not the God of the dead, but of the living.—Words of Jesus.)

There is no death! The stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore.

There is no death! The leaves may fall, The flowers may fade and pass away, They only wait thro' wintry hours The coming of the May.

There is no death! An angel form Walks o'er the earth with silent tread— He bears our dear loved ones away, And then we call them—dead.

He leaves our hearts all desolate— He plucks our fairest, sweetest flowers: Transported into bliss, they now Adorn immortal bowers.

But ever near us though unseen, The dear immortal spirits tread; For all the boundless universe Is life—There are no dead!

Let us raise a solemn protest against the use of the epithet "dead," as applied to the departed. It is a chilling, ugly sound, and must be as repulsive to them as it is to us. Let us drop its use henceforth and forever. To the disembodied, existence is as real as with us—yes, even more so. The earth-life is superficial, arbitrary, accidental and conventional. The life of the world to come is real, spiritual and substantial. Here we may pluck the shadowy semblance of a rose, constructed by the forces of nature out of juices and elements of earth, and colored by the solar ray. It fades in an hour and its leaves are strewn upon the ground. There, the same forces, upon a higher plane, burst forth in the foliage and blossoming of paradise. There is no death.

The superstitions which we have inherited from a darker age, have surrounded the death bed with anguish, and decked the bier with the sombre trappings of unutterable woe. This, a better philosophy seeks to dispel. The heavenly world is drawing nearer to earth, and we feel its influence more and more clearly from year to year. It is rather a matter of knowledge than of faith, that our departed loved ones are living still, living in all the exuberance of eternal life, and that the veil is but thin that divides us from them.

For ages the world has lived between hopes and fears; fears of death as the grim destroyer, and hopes that after all, there might be a life that outlives the silent tomb. In remote ages, when divine inspiration first was felt, a dim and uncertain light began to shine upon the pathway to the tomb. It has proved to be a light that shineth more and more unto the perfect day. The seers of antiquity saw and spoke their visions of that which is to come when death shall have broken the seal. The same was more fully revealed by the Prophet of Nazareth. Before him it was dimly shown to the few whose hearts were attuned to the melody of heaven; but he was the first to demonstrate openly and unmistakably, and in such a way as to enlist the affections of the race, that death has no chains for the immortal man; and since his time a well defined assurance has existed in the hearts of millions, based upon faith in him.

But we have not perhaps fully understood the import of his teachings. From a misapprehension of the word resurrection we have fallen into the idea that the immortal part of

man is to lie in the grave, or in a semi-somnolent state, until the last great day, when our old frames are to be brought forth from the tombs, or out of the depths of ocean, or gathered from the winds and elements, and quickened by the return of the long absent spirit. Hence has arisen the dread of death. We are chilled by the prospect of the gloom of Hades, a dismal region of shadows, with no real life, nor ought of the joys that make life a pleasure—an abstract existence—mere self-consciousness, and nothing more, a memory and an anticipation. But we do not so understand eternal truth. We never really cease to live. Death is not an accident which has befallen the race. It is a process purely natural as when the butterfly emerges from the chrysalis. It is no more fraught with strangeness or mystery than when the grain bursts forth into the tender blade. It may, indeed, be unduly precipitated by accident, violence, or disease. But when normal, it comes not until the ripeness of age, when all things are ready and nature has run its course. The spirit is ripened and the form is dropped, like the husk from ripened fruit. But even when the change comes in the earlier years of life, the immature spirit is received, nurtured and fully developed in conditions favorable to progress. And may we not hope that the sins and follies of life may be finally overcome by that divine love which never faileth, even in the world to come?

All of us have friends upon the other shore, to greet us as we, in turn, gather with them there. They are hidden from our view, but still they live in the sunny clime of the Morning Land, in homes beside the streams that ever flow upon the heavenly landscape.

There is no death. Perhaps a few days or months of sickness, in which the outer man perisheth—perhaps a temporary unconsciousness, from which we awaken to sleep no more. It is difficult to dwell upon this theme in a tame and prosaic strain. The spirit is elevated and inspired as we think of human destiny in all its greatness. How carefully should we live, that we fall not to gather the best fruits of our immortality, so that when our work is ended, we may be up and away.

"Where the faded flower shall freshen,
Freshen never more to fade,
Where the shaded sky shall brighten,
Brighten never more to fade,
Where the sun-blaze never scorches,
Where the star-beams cease to chill,
Where no tempest stirs the echoes
Of the wood or ware or bill;
Where the daylight dies in fragrance
Mid the burst of holy song:
Where the bond is never severed,
Partings, claspings, sobs and moans,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where dear friends in kindly glory,
Such as earth has never known,
Shall each take the righteous scepter,
Claim and wear the heavenly crown."

—REV. J. G. MILLER in *The Bismarck Weekly Journal*.

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Prof. H. C. Kiefer, Michigan State College, Lansing, Mich.
Prof. H. M. Schetter, St. Louis, Mo.
Prof. Charles S. Boynton, Brandon, Vt.
Prof. Charles E. Dwight, Wheeling, W. Va.
Prof. James F. Hasbuck, State Assayer, Boston, Mass.
Dr. Elias H. Bartley, B. S., Chemist at the Department of Health, Brooklyn, N. Y.
Prof. Curtis C. Howard, M. Sc., Starling Medical College, Columbus, Ohio.
Prof. M. Delafontaine, Chicago, Ill.
Prof. G. A. Martner, Chicago, Ill.
Prof. R. S. G. Paton, Health Department, Chicago, Ill.
Prof. C. B. Gibson, College Physicians and Surgeons, Chicago, Ill.
Prof. John M. Ordway, Mass. Inst. of Technology, Boston.
Prof. R. A. Witthaus, A. M., M. D., University of Buffalo, N. Y.
Prof. A. H. Sabio, State Chemist, Burlington, Vt.
Prof. Albert K. Menke, Prof. Chemistry Kentucky State College, Lexington, Ky.
Dr. J. Rohlander, Jr., Prof. Chemistry College of Medicine and Surgery, and Chemist of the Health Department, Cincinnati, Ohio.
Profs. Austen & Wilbur, Rutgers College, New Brunswick, N. J.

PROTECTION.

Every housewife can try the "Royal" or any brand of Baking Powder, by placing the can, top down, on a hot stove till heated. Remove the cover, and if there, she will smell AMMONIA—HARTSHORN. After which she can change it for Price's, that has nothing base in it.

A SHOCKING COMMERCIAL ROBBERY.

Ammonia, Lime, Potash, and Flour sold for years as an "Absolutely Pure Baking Powder."

ANALYSES OF THE ROYAL BAKING POWDER.

ANALYSIS IN 1875.

LIME (Phosphate of).....	31 per cent.
POTASSA (Sulphate of).....	56 per cent.
AMMONIA (Carbonate of).....	2.36 per cent.
POTASH (Bisulfate of).....	47.33 per cent.
Soda (Bicarbonate of).....	15.64 per cent.
Flour.....	32.30 per cent.

"The above is the result of my chemical analysis of Royal Baking Powder."
March 30, 1875. Professor of Chemistry Chicago University.

ANALYSIS IN 1884.

*LIME (Tartrate of).....	5.25 per cent.
AMMONIA (Carbonate of).....	2.25 per cent.
POTASH (Bisulfate of).....	50.60 per cent.
Soda (Bicarbonate of).....	22.90 per cent.
Starch.....	10.00 per cent.

June 11, 1884. M. DELAFONTAINE, Analytical and Consulting Chemist.

The above shows the uniformity (?) of the Royal Baking Powder advertised as a "marvel of purity" that "never varies," "sold only in cans."

HOUSEKEEPER'S TEST.

Place a can top down on a hot stove till heated. Remove the cover and smell—"AMMONIA—HARTSHORN."

THE ORIGIN OF AMMONIA.

"Ammonia was probably originally prepared from putrid urine."—United States Dispensary, page 107.
"NOTE.—The lime found by Prof. Delafontaine in the Royal Powder is the lime that the Royal Baking Powder Co. advertise as "a caustic so powerful that it is used by tanners to eat the hair from the hides of animals, and in dissecting rooms to quickly rot the flesh from the bones of dead subjects."

\$500 CASH FREE!

We offer the above amount of money and ten Gold Watches free to the first 123 persons answering the following Bible questions: Where is the word Grandmother found in the Bible? Mention the Book, Chapter and Verse.
The first person answering this question correctly, on or before August 30th, will receive \$750 cash. If we receive more than one correct answer the second will receive \$750, the third \$500, the fourth \$250, the fifth \$100, the sixth \$50, the seventh \$25, the eighth \$10, the ninth \$5, the tenth \$2, the eleventh \$1, the twelfth \$1, the thirteenth \$1, the fourteenth \$1, the fifteenth \$1, the sixteenth \$1, the seventeenth \$1, the eighteenth \$1, the nineteenth \$1, the twentieth \$1, the twenty-first \$1, the twenty-second \$1, the twenty-third \$1, the twenty-fourth \$1, the twenty-fifth \$1, the twenty-sixth \$1, the twenty-seventh \$1, the twenty-eighth \$1, the twenty-ninth \$1, the thirtieth \$1, the thirty-first \$1, the thirty-second \$1, the thirty-third \$1, the thirty-fourth \$1, the thirty-fifth \$1, the thirty-sixth \$1, the thirty-seventh \$1, the thirty-eighth \$1, the thirty-ninth \$1, the fortieth \$1, the forty-first \$1, the forty-second \$1, the forty-third \$1, the forty-fourth \$1, the forty-fifth \$1, the forty-sixth \$1, the forty-seventh \$1, the 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RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVI.

CHICAGO, JULY 26, 1884.

No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WHAT CAN WE DO WITH OUR SPIRITUALISM?

A Paper Read before the New York Conference at Republican Hall, New York, on Sunday Afternoon, June 29th, by MRS. EMMA HARDINGE BRITTEN.

The first question that presents itself to us in this connection is: What is the worth of our Spiritualism, either to ourselves or to humanity at large? When we remember the impenetrable mystery in which all subjects of an occult or spiritual character were involved, before the advent of Spiritualism, I think we need go no further to prove the value of that great movement. The mere conversion of our dim faith in immortality into settled knowledge, the solution of the awful problem, "What has death done to us?" the restoration of all we have mourned as dead to a better and higher life, and the complete elucidation of our own destiny beyond the portals of the grave, are subjects of such immeasurable grandeur and importance, that I have scarcely any patience to listen to the platitudes of those who, from any motive, strive to depreciate the value of the spiritual movement with the imbecile cry: "What is the use of it?" Did time serve, I could show you that the greatest revolution that has ever been effected in public opinion has been due to Spiritualism. Other religious bodies have produced a certain amount of influence on the few followers who accepted their opinions. Spiritualism has produced an influence upon all sects, and all peoples. Other reforms and other sciences have appealed to special classes of thinkers. Spiritualism by demonstrating the truth of man's personal responsibility here and hereafter, stimulates every reform that makes man wiser and better, whilst its phenomena, by engaging every sense, involves every phase of science and by connecting intelligence with phenomena, covers the origin of all causes and stretches away into the realm of all effects in the universe. Volumes would fail me to expatiate upon all that Spiritualism is, and could do. All I can now find space to say is, that I know beyond a peradventure that it has, partly by open influence and partly by psychological contagion, effected the most profound revolution in human opinion that the pages of history have ever recorded.

Leaving these statements for further elaboration, I next proceed to call your attention to the fact, that this great revelator, liberalizer and stimulus to mental progress, has, within the last few years, manifestly and injuriously deteriorated in its beneficent influence upon public opinion. I do not propose to illustrate this statement by referring to other countries than America, where the genius of the people is essentially different from that of any other land. In America, the spirit of republicanism induces a tendency to a comity of thought, and opinions and experiences, not to be found elsewhere. Even the social life of the American people is tinged with the spirit of republicanism, hence, whatever is new or unprecedented must at once become the property of the community, and people rush into print or proclaim their experiences in public gatherings, just as inevitably in America, as others in Europe reserve them for the arcanum of the family circle. It is, as I believe, this speciality of the American character, which has tended so largely to popularize the facts and philosophy of Spiritualism, and hence it has been, and still is, to America that we must look to see the most striking effects of Spiritualism upon the life and conduct of its votaries, and

yet I grieve to notice, since my return to this country, a greater amount of apathy and indifference prevailing amongst the Spiritualists themselves to the advancement of their cause, than I have observed before in a missionary work of nearly a quarter of a century's standing.

In this remark I desire to emphasize the words—amongst the Spiritualists themselves, for I have good reason to believe, that with the general public, the doctrines of Spiritualism were never so well received as at present, whilst the development of phenomenal powers seems to be making greater inroads than ever into the acceptance of the thinking part of the community. It may be alleged that—if these assertions are true, I have nothing to complain of. "Spiritualism is progressing," you say, "and if it does not move onward in the ranks from which it originated, it matters nothing, provided it is doing its work with other classes of the human family." It may be that in this very remark I have answered myself, and that I ought to pause here and cease to urge any other plea. As one—out of the very few remaining now—of the old guard, who in this very city helped to raise aloft the standard of the faith, I am free to say, I am not satisfied to rest here. On the contrary, if I could make my voice heard by the united sense of every Spiritualist in America, I would cry: Are you then satisfied to see the standard of your faith plucked out of your hands and given to the strangers, who have hitherto only labored for its downfall?

But, again, my listeners may say I exaggerate the imminence of the danger and I answer—No! I do not. The phenomena on which we rest, and ever must rest to prove our spiritual authority, is so thoroughly honeycombed with shams and frauds, that the public are beginning to lose all confidence in mediumistic revelations, and honest mediums suffer alike in consequence, with the dishonest, in reputation and means of living. For myself I have always maintained the use and necessity of public and professional mediumship. Those who have traced out the history of the movement as I have, will acknowledge, that but for the patience, fidelity and high endowments of our public mediums, we should never have had any spiritual movement at all. Private mediumship and family circles are the sequence and outgrowth of public investigations, and even when they precede them, it is at last to the public medium that the perplexed investigator must resort to obtain guidance, direction and a solution of many of the mysteries of the early communion.

It is in view, therefore, of the highly important position occupied by the public medium, that we must all notice with equal regret and surprise the continual recurrence of charges and countercharges on the subject of fraud, with which our journals are filled. To the Spiritualist this must be a subject of humiliation as well as regret; to the public it is one of disgust and repulsion. Letters full of rancor and recrimination occupy the space that should be devoted to philosophy and spiritual communion, and imbecile attempts to cover up palpal exposures of fraud, are only rendered more injurious when the writers descend to violence and abuse.

It is only when public propagandists like myself are compelled to meet, the scorn and sneers which these repeated exposures excite from the world, that the ill odor in which the name of Spiritualism is held, can be fully understood; it is only then that we can begin to comprehend why thousands of earnest minds that would rejoice in the assured facts of spirit communion, are repulsed from the investigation of the subject, whilst scores of really honest and capable mediums are branded with the disgrace which virtually belongs only to the few.

As to the doctrinal portion of the work, it is even worse off than the phenomenal. Whilst the public will come, do come, and would come in still greater numbers than ever, if fair opportunities were afforded them to hear the beautiful teachings of Spiritualism, either the apathy or meanness of too many of those who once upheld the cause, has become so universal that scores of places in which the public listened every Sabbath in serried masses to soul inspiring doctrines from the spiritual rostrum of former times, have either now no such gatherings at all, or else sustain them by the aid of a few zealous workers of the old school, many of whom are unable to make financial sacrifices themselves, and hence throw the burden of both work and expenses on the luckless speaker. I know whereof I speak, when I repeat that in at least twenty, or even more, of the prominent cities of America, where spiritual meetings used formerly to be held with unbounded success and benefit to the public, there are now no meetings at all, and that, whilst hundreds of believers in the spiritual cause are paying liberally for pews in churches and listening to teachings which their own ascended spirit friends have proved to be false or worthless.

In the meantime, when those mediums and speakers who really love their work, realize the stupendous mark it has made on the age, and the good that might be effected by it, attempt to carry on their labors of propaganda alone, they must either be prepared to pay out themselves, single-handed, all the expenses that used formerly to be undertaken, and shared in by large committees or they are driven by sordid necessity to maintain their meetings in small stifling halls, unattractive locations, and with such marks of poverty labelled on their attempt, as serve to repel, rather than attract the refined portions of the community.

I know at this present moment of at least twenty well educated, highly inspired and capable speakers, who are positively barred out of the field of usefulness they might have filled so well. I know of others who are about to retire, and that from sheer necessity, and all the while the world is eagerly seeking for just such a standard of faith as these willing missionaries could give; and all the while when their last cent is exhausted in attempting to meet alone all the expenses that were formerly divided amongst large committees, and they, the unaided mediums, seek for means of support in other directions, a loud outcry is raised by the do-nothing lookers on, and Mr. and Mrs. Blank become the subject of universal spiritualistic denunciation, "because they have abandoned the cause." I do not hesitate to say, moreover, that nine-tenths of the frauds that have been perpetrated amongst mediums, and that by highly gifted and genuine mediums, have been induced in many instances by the insatiable appetite of gaping wonder-seekers for spectacular display, but still oftener by the desperate necessity of ill-paid and ill-sustained workers in a field of effort which did not yield them daily bread.

And thus it is, that though the Spiritualists have the noblest doctrines that were ever preached, and are the only set of people on earth who have the means of practically demonstrating the truth of what they preach, yet are they also the only set of people holding religious views, who allow their workers to scramble for a living as best they can, who make no provision for those who are worn out in their service, who have no scientific organizations for the investigation of the wonderful phenomena in their midst, and who trust wholly to the single-handed efforts of a few brave and noble men and women, here and there scattered through the land, to uphold a cause, which it should be the personal interest, honor and glory of every believer in Spiritualism throughout the world to help support, strengthen and advance the interests of.

Now, friends, let it not be supposed that in complaining of the amazing apathy and culpable indifference of the many in our ranks, I am ungrateful enough to forget the indefatigable efforts of the few. For example: in this very city, the Empire City of America, I find Sabbath-day meetings, conferences, a Spiritualists Alliance, and a Lady's Aid Society; but on the other hand, how are these efforts sustained? The whole of these undertakings are carried forward by the personal efforts and personal sacrifices of those whom you could count on your fingers, whilst New York City numbers to my certain knowledge its thousands, if not its tens of thousands, of believers in Spiritualism.

I have trespassed so long on your time, friends, that although I am bound to say I have not made one tithe of my charges against the present broken, effete and scattered condition of our cause, yet I feel I dare not claim your indulgence any further. All that I can now ask permission to add, is a few words of very concise statement concerning the means by which I deem our noble cause might be placed on a better basis before the world; and by which Spiritualists might, if they would, right themselves, and do justice to that world of spirits from whom mankind has derived such inestimable privileges.

My first proposition will, I know, be equivalent to sounding the trumpet of war. Still it will have the one merit, at least, of promoting unity of thought amongst an immense array of the Spiritualists—even if that unity is manifested in unparagoned denunciations against the propounder, for I propose nothing less than wide-spread and national organization. I shall say nothing at the present time for or against organization, save to claim that it is nature's law, whilst disorganization is the Spiritualist's failure. Briefly, to state the mode in which I would desire to see organization operate. I would say, first, that we should found a college where young persons trained in the highest school of morals and educational attainments should be taught how to unfold the gifts of mediumship, and prepare to become the prophets and spiritual teachers of the future. Next, I would form an American Spiritualist Missionary Society, from which well qualified speakers should be sent out to fill the rostrums and educate the people in town, county, village and hamlet, throughout the length and breadth of the United States. To save these devoted laborers from the sordid necessity of starving, begging, or distracting mind and health from their duties in the effort to procure daily bread, I would have them decently provided for, and decently paid, from the Central Bureau of the movement.

I would, next, have a well conducted and thoroughly efficient Healing Institute, deeming that if Beth-shans and faith cures can perform the beneficent work of healing attributed to them without the much vaunted aid of medical spirits or spiritual magnetism, those who do claim to be thus endowed ought to work with ten-fold power, and doubtless would do so, if they would only follow the example of the Beth-shans and faith cures in the ardor of their work, and the results accruing from unity of force and purpose.

Let it be remembered that although I do not continue to extend this over long paper by entering into detailed plans for the organizations I propose, I do not talk Utopia when I thus concisely allude to them. Practical and efficient designs both from the human and spiritual side of our movement would not be lacking, if the first great prerequisites, namely, the heart and will, were forthcoming. As it is, my faith in the value

of the grand possibilities I have shadowed forth is illimitable; my hope of realizing these possibilities grows less and less, and beautifully less every day. Of one thing at least, I am assured, which is, that I have only done my duty in attempting to answer the momentous question of the hour, one which should occupy the heart, mind and brain of every earnest Spiritualist, namely: What can we do with our Spiritualism?

Stubborn Facts.

To the Editor of the Religio-Philosophical Journal:

One well-attested fact is worth more than a whole volume of speculations. With most believers in the modern evidences of a future life, faith has been supplemented by an experience grounded upon many facts, all pointing with unerring finger to the affirmation of the question: "If a man die shall he live again?" It was the writer's privilege, when a young man, to reside near neighbor to the Fox sisters in the city of Rochester, New York, and to frequently witness in their presence the strange physical disturbances that were the beginnings, or rather the modern unfoldings, of phenomena and a philosophy that were destined to revolutionize the church and the world. From that time to the present, as opportunity occurred, and time could be borrowed from an otherwise busy life, I have been a careful investigator of spiritual phenomena, always on the lookout for fraud, and often not without cause; and never accepting aught of the phenomena as a fact without the most conclusive evidence.

My object here is to present one fact or what was irresistibly so to my mind, and leave those who discredit the spiritual nature of the phenomena to explain it as best they can.

Some twelve years I numbered among my intimate personal friends a distinguished State Senator, and banker of this city—Dr. Wm. J. Knox—to whom, by the way, California is indebted for the law taxing church property. He was a deep thinker, a close reasoner, and a confirmed materialist. He believed with Job that the grave was the end of all conscious existence—that there was no individualized entity beyond.

Dr. Knox was a frequent and welcome visitor at my office, and the subject of Spiritualism was a common theme of discussion between us—I meeting his hard-headed logic with staggering facts in my own experience and the experience of others.

My friend was an invalid. That fell disease, consumption, had marked him for his own. He knew that his days were numbered, and he often spoke confidently of the end as an eternal rest. He was a brave and honest man. I do not think he had the slightest fear of death, nor a doubt as to the oblivion it would bring him. On one occasion after a long and pleasant discussion of our favorite topic, I said to him: "Doctor, you are well aware that the time is not distant when you will solve this problem of a future existence. So confident am I that you will find yourself mistaken—that you will awaken to conscious being beyond the portals of death—that I want to exact a secret, solemn promise from you. It is this: that if, after death, you find that you 'still live,' and the door of spirit communion is open to you, you will, if possible, come back to me through some medium, and the test of your identity shall be the communication of these words: 'I still live.'" He pledged me seriously, with the understanding that neither should communicate the nature of the pledge to any mortal being.

A few months later my friend "passed on," as peacefully and resignedly as those who "fall asleep in Jesus." He died as he had lived, without hope or fear of the future. Then followed some three years wherein I had scarcely any opportunity to "try the spirits," but with such opportunities as were afforded me my friend "made no sign." Then a dearly beloved younger brother passed over the river, who is now, by the way, the principal control for independent slate-writing through the mediumship of Mrs. Clara L. Reid, now of San Francisco. I was hungry to hear from him, when the opportunity, as I thought, was offered through the mediumship of a materializing medium then newly from the East. I had fully tested this medium and found him genuine. He said to me one day that he sometimes received communications by independent slate writing; that his guides would not permit him to sit often for that phase of manifestation; but that he would be pleased to try it with me and see what we could get. I gladly consented.

Taking a slate which I had thoroughly cleaned, I placed thereon a small bit of pencil, and then pressed the slate close against the underside of a small table, the medium pressing my hand with one of his, the other hands joining above the table. After a few minutes tiny taps were heard upon the slate. With my thoughts fixed upon my brother, I asked if the taps were made by him when one rap, the signal for no, was distinctly heard. Wondering what it could be I asked if I should call the alphabet. The signal came "yes," and "K n o x" was given. Then the moving of the pencil was heard scratching over the slate, and the following communication was written:

"FRIEND OWEN:—The facts that nature presents us are stubborn things, and the would-be wise man and philosopher often encounters one that completely demolished his most cherished theories, and leaves him, as it were, adrift upon a wide sea of doubt and uncertainty. This has not been my case exactly; for though my views upon the question of future existence were ruthlessly overwhelmed and torn from me, yet I must say my disap-

pointment was an agreeable one, and I am truly glad to say to you, my friend, 'I still live.' Your friend, as of yore, Wm. J. Knox."

Now, this medium, did not come to this State until some three years after the death of my friend. It is not at all reasonable that he should have known him, as I am confident he did not, and certainly not reasonable that he should have known of our compact. And then there is no question in my mind as to the independent slate-writing. It was positively written in the manner stated. In addition to this, the writing was found upon comparison to be a perfect fac simile of the hand writing of my friend, the signature especially being most perfect, and was so recognized at the bank of which he was formerly president.

There are, doubtless, those who would attempt to explain away this fact upon the ground of "unconscious cerebration," "involuntary muscular action," "mind-reading," or downright humbuggery. And yet my grain of positive knowledge is worth more to me than their pound of doubt. J. J. OWEN. San Jose, Cal.

A Searcher after Truth.

To the Editor of the Religio-Philosophical Journal:

As a borer after truth and investigator of the philosophy of life I ask for a small space in your columns. For many years I have been engaged in the practice of the law, and during that time have learned the great value of what is called "Cross examination," which is nothing more than an inquiry into all the circumstances connected with the occurrence testified to by the witness in chief. I have also for some months past been a reader of the "Banner of Light," as well as the "Investigator," papers published at Boston; the first spiritualistic, the latter materialistic. Both these papers claim to be eye-witnesses, exponents of fraud, and liberal exponents of science and truth, and as such exponents are sent out broadcast as exponents of Christian frauds, Christian schemes to monopolize power and enslave the human mind. The Banner publishes weekly, marvelous accounts of what it calls "Spirit Materializations," which are nothing more than the evolving of human forms, full grown, clothing and all, out of the atmosphere in the room; that these forms laugh, talk, sing, dance, and move objects from place to place in the room, are recognized by friends as persons long since dead, hold conversations for a time, manufacture lace, shawls, hair, jewelry, swords, flags and almost everything conceivable, all of which are tangible and real. These remarkable occurrences are said to take place daily and nightly in the city of Boston, are public in their character, or are advertised as such, in the columns of that paper, side by side with the prospectus of the Investigator, "The oldest liberal paper in Boston." The Investigator denies the taking place of these occurrences; denies the fact of spirit existence outside the physical organization, and tells its numerous readers that such things cannot take place, for the simple reason, "that they are impossible, and impossibilities never do occur."

After reading these two papers for a time, I began to feel like investigating the matter, to see whether the Banner told the truth, or was from week to week sending out under the semblance of truth a batch of lies; merely as sensational articles to pander to the taste of the extremely marvelous, or to advertise frauds, that they might make money out of the holiest element of human nature, affection! In order to gain some evidence more satisfactory to my mind, and to determine which of those papers told the truth, (knowing that the affirmative and negative could not both be true), I wrote to the Editor of the Banner asking him why he did not call upon the Editor of the Investigator and demand that he should attend these séances and expose the fraud perpetrated, or admit the truth of their occurrence; as the facts were taking place in his own city under his eyes, if he would only open them and look at them, and if he would not investigate and publish the result the name of his paper was a fraud, and the same should be called the "Boston Bigot." I asked him to publish my letter with his comments on the same. But to this letter of mine no notice was taken. After waiting some time and hearing nothing, I again wrote to the Editor calling his attention to his lack of courtesy in not noticing my request in some tangible way, either by a refusal to publish, or in some other manner. I called his attention to the matter at issue between his paper and the Investigator; also to our desire here in the West, (so far away from Boston and the wonderful occurrences said to be taking place there) to learn all we could, as to the truth or falsity of these statements. But I am sorry to say, that this latter communication called forth no notice, note or comment. I then wrote the Editor of the Investigator a statement of what had taken place, asking him, if he would publish my statement if written in a candid, gentlemanly manner. I enclosed stamps for return postage on the reply, which could have been couched in a simple "yes, I will publish," or "no, I will not publish," but this also was treated with the contempt it no doubt merited, as we in the West have no rights either of these grand old exponents of the truth are bound to respect. Had I written a soft and silly letter, telling the Editor of the Banner, that we could not live without his paper, that it was the grand old defender of persecuted mediums, the friend of the bowed down and stricken in grief, I have no doubt, my letter would have been inserted in some conspicuous place, even, if some advertisement would

Continued on Eighth Page.

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEBBINS.

CHAPTER III.

TEMPERANCE.

I well remember holding my father's hand when a child, as we walked up the broad street of Hatfield to the meeting house one pleasant summer afternoon more than fifty years ago, to hear a temperance lecture by Dr. Jewett, the first ever given in the town. It made a strong impression on me, because some of the neighbors sneered at my father for going. And no marvel for drinking distillated spirits was reputable, and the most pious indulged in it without rebuke. The old minister and the deacons kept pace with the wicked, and the toper quoted scripture and held up the preacher as his pattern in moderate drinking.

A substantial townsman strongly opposed "these new temperance notions," and told me his boyish experience. The minister then had a farm—the parish property, which he worked and used after the old fashion,—and the stout old Squire said to me: "When I was a boy I used to work for the minister some times. He drove things sharp, but he used me well. I used to turn his fanning mill while he shoveled in and took away the grain until my arms ached. But about eleven o'clock he would set down his half-bushel on the barn floor and say: 'Come Elijah, let us go into the house and take something to comfort our hearts.' I knew what that meant, and was glad to go. I would sit down in the kitchen while he went to the old cupboard to get out the black bottle and the sugar, and mixed a mug of toddy. Then he would say: 'Come, my lad, take hold,' and that was good stiff toddy, and plenty of it. I stick to the old way." And stick he did, with the story of the minister's toddy as a stronghold.

Cider was freely used. I knew farmers who drank up forty or fifty barrels yearly—reputable citizens, not at all intemperate! It was hard work to make these men give it up. They would plead against the great waste of apples in their orchards—useless save for cider-making—and make that waste an argument for their fiery thirst, growing as crabbed as their old cider, if too much urged. But a temperance lecturer reached their hearts by turning their stomach! He told them that the nine bushels of poor apples—knotty and wormy—that made a barrel of cider had a good half peck of worms in them, which were ground and pressed in the pulmer, and made about two quarts of worm-juice to give their cider a smart tang! There was no getting away from this, and it made more impression than all other arguments and appeals. They had an internal sense of its truth when they heard it!

Years before my parents had taken the old fashioned square case bottles of liquors—then a part of the outfit of every hospitable family—from their sideboard, and ended the drinking custom in our home. When we moved to Hatfield it was the common custom to offer rum to neighbors when they called, and our omission was a great rudeness, about as marked as not to invite the caller to sit down. They found that I was pilled with rum and sugar in this way, and were obliged to forbid my tasting liquors or cider, which was thought a queer prohibition. But a change came. The young minister was a temperance man. Habits altered, so that the son of an old farmer, who had used up a barrel of cider weekly, told me he did not use a barrel a year, with a farm and family larger than his father's. The temperance movement had wrought this change. Its farther progress, must be on broader ground and with more knowledge. The idea of self-control, of the supremacy of will over appetite and passion, leading to pure life, not only in drinking habits, but in the use of tobacco in diet, and in other ways, must be made prominent. A study of physiology in schools and homes, in which the ruin of body and mind, wrought by drinking habits and by all violations of physical law, shall be made plain, must be a great help. Parents must teach their children the duty of making the pure body a consecrated temple for the spirit, and the wrong and shameful weakness and degradation of being controlled by perverted and abnormal appetite and passion must be emphasized with grave decision. Legislation has its work, but in all and through all, must be the guiding and inspiring idea and aim of a race well born, well bred, and strong in self-government. The word of Buddha, spoken twenty-five hundred years ago, is worthy of all acceptance to-day: "If one man conquer a thousand times ten thousand men in battle, and another man conquer himself, the last is the greatest conqueror."

WOMAN-SUFFRAGE.

In 1874 the question of woman-suffrage was submitted to the people of Michigan, and we had 40,000 votes in its favor, after a short but excellent campaign. This was a good beginning. The liquor interest arrayed itself against us. "Instinct is a great matter," and it leads the liquor sellers to see the handwriting of doom on their walls in this larger use of the moral power of woman. I have rarely seen a Spiritualist opposed to woman-suffrage, and have often spoken in its favor before them, always with cordial approval. It is a remarkable and commendable fact that, from the first, and through thirty-six years, they have recognized woman's equality, as speakers and in other ways. There are no arguments worth a straw against it—only prejudices, of which men in a republic land should be ashamed. Prejudiced men and women, often not gifted with strong minds, conjure up strange fancies of shabby house-keeping and family trouble in the homes of strong minded women. I have broken bread at the table of Lucretia Mott and Elizabeth Cady Stanton, and can testify to the important fact that it was excellent bread! Their families seemed contented and happy, and their homes beautifully ordered! Mrs. Livermore and Lucy Stone are on the best terms with their husbands! Susan B. Anthony is an excellent cook, and likes it too. She is a skilled and faithful nurse and tenderly cared for her aged parents in their last years, yet she is suspected of having a strong mind! Verily, this is a poor, foolish world. If we only look on its weak side, but its stronger and braver side wins at last—the true "survival of the fittest." What a load of cruelty and contempt is being lifted from womanhood! There can be no true civilization, or unity in the highest sense, without equality of rights. This great reform will go on, and will succeed. Womanhood and manhood, home life and public affairs, will be the better for it, and the change will come so quietly that the timid will look back and wonder at their fears. Subtle and indelible is the difference, in mind and soul, between womanhood and manhood. The intuition of woman sees in advance, and illuminates paths which the reason of man pursues and works out. We need both in all life's duties, that the perfect whole may be rounded out in full harmony.

"THE FLEAS OF CONVENTIONS."

So Emerson wittily names the odd characters that hang around all reform movements in their pioneer days. Silas Lamson—white haired, with long beard, clad in unbleached flannel, scythe snath in hand and a loaf of brown bread under his arm—used to sit in anti-slavery meetings in Marlboro Chapel in Boston. Abby Folsom, too, was there, a good woman, a monomaniac on free speech, who would talk, in season and out, especially out. Often have I seen them, and their like in such places.

It seems as though every new and sweeping wave of spiritual life, not only stirred up the depths of thoughts, but that the folly and passion of poor humanity are also swept along like froth on the wave. The froth comes to naught, but is troublesome enough while it lasts. Paul had a deal of trouble with contentious and evil men, and with babbling and shallow women, for whom his Corinthian Epistles were meant. Luther was greatly vexed by foolish Protestants loose in morals. Wesley was annoyed by canting nonsense among his Methodist people. The "flea" stuck to anti-slavery meetings, and they stuck to the Spiritualists yet. Seasons of marked mental and moral activity, and of noble and needed reforms, also stir to new life the folly and perverted desires of unbalanced people. In old anti-slavery days the pious and respectable pro-slavery conservatives took the Lamsons and Abby Folsoms as types of the movement, foolishly ignored the self-poise and moral power of Garrison, Gerritt Smith and others, and were blind to the great value of their aims. Blind conservatives and thoughtless people to-day hold its "cranks" and fanatics as types of Spiritualism, ignore its real teachers, and lose the beauty and power of its great truths. False prophets can be traced from Judea to Boston; from the days of Christ to our own time bad men have been full of the cant of piety, or of reform, that they might "steal the liver of the court of heaven to serve the devil in." But the world's true prophets and great reformers still live. Not to discriminate between the scum and froth and the pure strong wave; or between pretenders and the prophets and seers, is to rank Paul and Luther, and Wesley, Garrison, Selden J. Finney, A. J. Davis, and their like, among the shallow or the fraudulent, and so ignore their great and genuine work.

(To be continued.)

An Address Delivered at the Funeral of Rodney Tower.

(Rodney Tower of Windsor, Wis., passed to Spirit-life June 12th, 1884, aged 74 years and 13 days. Three years ago the deceased wrote the accompanying address, to be delivered at his funeral. His request was complied with.)

It is one of nature's immutable laws that the living forms of earth must, sooner or later, return to dust whence they came, and man's mortal body is not an exception to this rule. It must dissolve, crumble back to its mother earth. This process of nature, the taking down of our earthly tabernacle, is called death, and it is that death which the apostle speaks of when he says: "It is appointed unto man once to die"—not three times as some have taught. We believe that nothing which transpires on our earth has been more misrepresented than the change called death. No other scene has been represented as being so horrid and heart-rending. The death of man's body is designed to be a blessing, and not a curse, and it is reasonable to suppose that his condition will be better in the future state than it was during earth life. The scripture represents man as having a body, a soul or spirit, and we are taught that the physical organism is only a tabernacle for the soul or spirit to occupy during the time of its sojourn on earth. It is of the earth, earthy, and cannot enter the spirit abode. The spirit is immortal, and naturally belongs to the spirit-realms, and when the garb of flesh shall have been laid off, the spirit-land will appear to the enraptured vision. Thus truth robs death of its terrors, and converts the so-called dreadful monster into a smiling angel, and then the change becomes simply the door through which we enter the spirit-land. If the future state is better than this, death is a blessing instead of a curse, as some would have us believe. We die, as it is called, that we may live in a more exalted state of existence. We cease to live here as men and women, that we may begin to live as angels in the celestial regions. By dying one emerges from his mortal, suffering body, and at once possesses a more glorious one, like the resurrected spirit-body of Jesus; one that is not subject to suffering or dying. We lay off our clay-tenements, which are consigned to the grave because they cannot be of any use to us in the Spirit-world. Our physical bodies are only needed while we remain on earth. They cannot be taken to the spirit-land; they could not exist there, and we do not need them in that world where all is spiritual. Let them perish, then, without regret, realizing that they are only the casket that held heaven's immortal jewels, the angels of the hereafter!

We learn from nature as well as from the bible, that mankind are progressive beings, and will not lose their identity as they pass from the mundane to the spirit-spheres. They will bear the image of spirits, and their course will be onward and upward forever. The immutable laws of our own being will transfer us to the ever green fields of the Summer-land, and we do not go beyond the proof of Scripture and nature when we say that all will be taken there to live eternally, for all are immortal. The bible states that all will be resurrected, and Jesus tells us that the resurrected shall die no more, and nature maintains that if one lives on after the death of his mortal body, all will, for God works through the instrumentality of natural laws. So we see that what we call death, is only a change. Paul says: "As in Adam all die, so in Christ shall all be made alive." Thus he speaks of man's resurrection, proving that all will be raised. Jesus says of the resurrected ones: "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Now, that the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, Isaac and Jacob, for he is not a God of the dead, but of the living, for all live unto him. Jesus and Paul have thus plainly told us that all will be resurrected; all advance beyond death, and are immortal, for remember Jesus said they shall die no more. These words of Jesus show that those patriarchs had already been resurrected, proving that the resurrection takes place when each one lays off his mortal body.

The following words of Jesus prove the same thing: "The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." Mankind are dying every hour, as Jesus well knew, and he said this to teach us that the resurrection takes place in the very hour the body dies. Be assured, then, earthly ones, that your departed friends are not dead; they have risen to a higher life, and now are numbered with the angels, are the children of God, incorruptible and immortal, as Paul has

said, and as Jesus said, they will die no more. Thus we have the proof that we do not lose our consciousness by the death of our mortal bodies, nor does the grave hold the real man, the spirit, that cannot be confined in the grave, that cold dark place set apart for mankind's perishing bodies. We only leave, then, in the grave, our worn-out house, or tabernacle, as Paul regards it, and enter our spiritual house, which he said is eternal in the heavens; for which cause we faint not, but though our outward man perish, yet the inward man will be renewed day by day; that is, lives on.

The learned Paul, in beautiful language shows that the resurrection simply consists of the inward or spiritual man passing from its earthly tabernacle to the spirit-realms. Speaking of the death and burial of the outward man, he says: "Thou sowest not that body that shall be." Certainly then our earthly bodies are not the resurrected ones. The immortal spirit of man only survives of which Jesus said, it shall die no more. "For we that are in this tabernacle do groan, being burdened, not that we would be unclothed but clothed upon, that mortality might be swallowed up of life."

Our earthly bodies are often a burden to us, for they bring pain, sorrow, disease and finally what we call death. But Paul says that we are to be clothed upon with a spirit body, which has no disease, pain or death; therefore we are always confident, though while we are at home in the body, we are absent from the Lord. These passages show that the spirit of man can be absent from the mortal body, and be consciously present with some one else. He speaks of his change as a happy event, and that it would be to him a gain.

Moses and Elias appeared to Jesus, Peter, James and John on the mount. They conversed with Jesus, which proves conclusively that those we call dead are alive, and that there is no real death. Thousands of earth's departed have returned and identified themselves, as did Moses and Elias, and as did Jesus among his disciples in that supper room, the doors being shut. But they knew him, conversed with him until he vanished, and by this appearance, he proved his resurrection, as all do who appear to mortals. As we have proof that there is an endless state of existence for the human family, it is right and proper for us to inquire about that state. Will the greater part of mankind suffer endlessly the keenest torments, as many of our teachers have declared, or will God annihilate some, as others have declared he will? Such doctrines appear to me as inconsistent and contrary to reason, justice, bible and nature. Is it not better to assume that all will be finally happy?

From bible quotations we learn that the resurrected are the children of God; that all are to be resurrected, and equal, finally to the angels, and cannot die any more; consequently all are immortal, and cannot be annihilated. We cannot believe it possible that John's God of love can be so cruel as to punish his children endlessly in hell torments as has been preached to us.

Lately, hell has been left out of the revised bible by able scholars, who in their work of translating dare not render the Greek word *hades*, hell, as did King James's translators, for it is well-known now that *hades* means the grave.

There are many texts which prove that all mankind will finally become happy, but for the sake of brevity I shall quote but few: "And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them, and be their God.'" "And God shall wipe away all tears from their eyes, and there will be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." "And he that sat upon the throne said, 'Behold I make all things new.'" If this text be true, what becomes of the hell of torment, when there is no more pain, neither sorrow nor crying. Says Paul: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed, for this corruptible must put on incorruption; then shall be brought to pass the saying that is written, 'Death is swallowed up in victory!'"

All this get the victory over death, for all are resurrected. If they were not resurrected, then death would hold the victory over them. Thus death becomes vanquished, and the victory of mankind is complete.

Those we call dead are not dead. They are free from death, free from their mortal bodies, free from pain, trials and temptations, free to roam over the fields of Paradise and to hold sweet communion with saints and angels. We thus find proof that our friends who have passed to the spirit realms are more happy there than they could be here. Let us, then, be comforted with such glorious thoughts, and strive to be good, that we may be happy here and hereafter, for goodness brings happiness.

"For God hath concluded them all in unbelief, that he might have mercy upon all," unbelievers as well as believers. "And the Lord will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." From these quotations we see that the bible does not sustain the doctrine of endless punishment nor that of annihilation.

Wonder not that the earth's inhabitants have stood terrified and troubled before the tomb, for the reason that the beyond, or what is called death and the eternal hereafter, has been described to be so terrible. The doctrine of endless punishment, though not real, has made man miserable because of his imaginary suffering, which he has so much dreaded. Thus, with bigoted infatuation mankind have been led to believe in a religion of fear instead of a religion of love, which is the only true religion. Religion founded upon fear has caused a vast amount of sorrow and affliction, and made death man's greatest dread, though it was designed for his greatest good. Oh! how dark and dreadful death has seemed to many of the suffering ones of earth. How cruel to paint the beyond in such false colors. No longer believe such horrid doctrines, which are an outgrowth of the dark ages. To believe and teach the truth is much better, and gives a more exalted view of God and his works. Paul, understanding what man's future would be, said, "for me to die is gain." If it were gain for Paul to die, it will also be for all others, for he confessed himself to be the chief of sinners.

Our change from earth to spirit life may well be compared to moving, as many do, from the stony, sterile, hilly lands of the East, and locating homes on the beautiful and fertile prairies of the West; but the change of the former is greater and far more for our gain than the latter. Our friends move West, and then inform us of a better country that they have found, and they are anxious that we should come there too. So friends who have passed to the spirit abodes, have inform-

ed us of their improved condition and beautiful country, and are anxious that we should come to them. They stand with open, immortal arms to receive us to their spirit homes, and tell us of the blessings of the change. They even come to pilot us, the departing ones, to the land of the blessed. We expect when we move to other lands, to part with many good things that we cannot take with us; so it will be when we depart from earth to spirit life. But if we have the loss incurred more than made up to us, will it not be, as Paul said, a gain? If we leave mortal friends and society, and join the immortal ones, will not the change be a great advantage, especially as the friends we are leaving, will soon join us in that better country?

But some may ask: Is not death to be dreaded on account of the terrible manner in which it comes, cruelly destroying our earthly bodies and consigning them to corruption? If earth life constitutes all there is of man's existence, or if the future is all dark, or if endless torment is to be expected as our future doom, then it might be so; but we have good evidence that the spirit or real man is immortal; that the mortal body only perishes; that the immortal will be glorious, and that earth life with its experiences, good and evil, will result in endless gain.

Educate mankind to know these great truths, and induce them to banish their traditional errors, and they will neither dread nor object to the change. Death is but a progressive step, simply putting off mortality and putting on immortality, a change from corruptible to incorruptible, thus fitting us for the spirit abodes. When we lay the earthly remains of our friends in their graves, let us realize that we bury only their worn out bodies. The real man, woman or child is not dead, for being imbued with spirit life, one cannot die. Such is the condition of the resurrected, those whom Jesus said should die no more, being equal to the angels, and really the children of God, and heirs of God in his kingdom of glory and endless dominion.

What an exalted destiny, heirs to an inheritance which is incorruptible, and which fadeeth not away; spiritually-considered; sons and daughters of God! We know, however, that death brings one real sorrow, that of parting with friends, but the trial is harder for the living than the so-called dead; yet we have a balm for the wound. Our loss is their gain. They go but a short time before us, and we shall meet them again. Still this does not fill their vacant chair, or make up for the loss of their absence. Our sorrow is that they are gone, and we are led to ask, Where are they? The departed ones have often answered this inquiry. They have told us that they are now dwelling in the spirit land. There are many reliable records of their reappearance on earth and communicating with mortals, and this has been taking place in all ages of the world, and there are thousands of living witnesses of these facts, and witnesses on no other question are more reliable.

Never look down on the grave with sighs; mourn not, nor feel sad, for the spirit is not in the cold grave, nor anywhere near it. The dear ones that loved us are beside us, around us, above us.

Finding Gold by a Dream.

The Remarkable Luck of a Cœur d'Alene Miner—Seeing While Asleep a Valley Glittering with the Yellow Metal—Finding It When Awake—The Tale of Dream Gulch.

Many gold-hunters believe in dreams, says an Eagle City correspondent of *The Sun*. Like the eagles, they have a great respect for luck, and anything that partakes of the supernatural finds with them the most ready credence. To dream of finding a mine is to them conclusive evidence that such a mine exists exactly as seen in the vision. If they fail to locate it, that is their misfortune. They never doubt for a moment that they have been made the medium of some communication from on high to the children of men. The Dream Gulch, one of the few paying mining properties in the new Cœur d'Alene district, was so named because its owner, one David, claims to have been led to search for gold in these parts by a vision. A year ago he was a farmer up in the Palouse region, having no thought of riches, and well content to grub out a living on his not over-productive claim. He took no newspapers, and had no means of knowing anything about the rumor then in circulation to the effect that the Cœur d'Alene country was rich in gold. He put in his crops last year as usual, and awaited the harvest.

One sufferably hot night in the latter part of August he had his wonderful dream. He went to work as usual in his field, and thought nothing of his night's experience until nearly noon, when something brought to his mind the first fragment of his dream. It seemed to him then like some half-forgotten story, and he seated himself, intent upon recalling it all if possible. Slowly the whole dream was revealed to him with marvelous distinctness, and he went over it again and again in his mind as something that he was loath to dismiss. At dinner he told his wife, but she, a matter-of-fact soul, was disposed to rally him a little for his folly in paying attention to it. He said no more on the subject to her. He made up his mind that the first chance he got he would send for some newspapers and see if they contained anything which would help him to solve the mystery. In the meantime he committed his dream to paper even to the minutest detail, and made drawings of certain localities which he had seen in his vision. In talking about it since then he said: "I have dreamed many times, as everybody has, and some of my visions have been very vivid, but this one was unearthly. It made such an impression upon me that I could not begin to make you understand my feelings if I tried. I could think of nothing else. Something seemed to be urging me all the time to do something, but what to do I did not know. I actually began to fear that my mind was beginning to teeter."

David's dream, as narrated by himself, was as follows: "I found myself in a most desolate locality in the mountains, where to all appearances no human foot had ever been. Something impelled me on, and I fought my way through thickets that were intensely dark, even at midday, over rocks, and through raging torrents. My course was upward, and though I could see no end to my journey, and my feet were bleeding and my clothing torn, I well remember that I was not in the least discouraged or alarmed. At length, when nearly exhausted, I reached the top of the mountain and looked down for miles into the valley below. As I see it now it was not an inviting sight, but I pushed on regardless of the pain the exertion gave me. When I got to the bottom I found myself in a vast solitude, shut in by mountains on either hand, and not a human habitation in sight. It is so real to me now that I tremble to think of the condition I was in, but at the time I know I felt no concern for myself. I lay down and dreamed again—a dream within a dream. I saw the adjacent mountain peaks surmounted by palaces of the most gorgeous description, some of them made of marble, others of pearl,

and still others of gold, silver, and precious stones. Their lofty spires and domes pierced the sky and the sun's rays were reflected with dazzling brilliancy from their resplendent columns. Out of their great gates came processions of magnificently attired horsemen, who rode down into the valley and gathered gold and silver in chunks, and carried them back to the mountains. One party came to the point where I was sleeping, and being already well loaded they counseled together whether they would open the earth at that point that day or wait until another time. 'There is gold here,' said one in a voice that I can never forget, 'but we had better not bother with it to-day. Let us mark the place and come again to-morrow.' Under a cedar shivered by lightning, they piled up several stones and rode away.

"I awoke, looked hastily about me, and, though the palaces had vanished, I saw the blasted cedar and the pile of stones. All around in that part of the gulch I saw bits of gold protruding through the sod or the gravel. The very rocks seemed bristled with it, and even the trees glistened from root to topmost bough. I seemed riveted to the spot. I wanted to fall on my knees and dig, dig, dig. Did any one else ever have such wealth at his disposal? My brain reeled with the thoughts of what I would do with my possessions, and I became weak and intensely agitated. In an instant the scene was shifted, and I must have slept from that on a dreamless sleep, or else my thoughts were on other things, for when I awoke I had no immediate recollection of all that I had seen."

In the course of time David got a bundle of newspapers, and almost the first thing he saw in them was a report of the Cœur d'Alene gold excitement. He read everything relative to the new places and sent for more. He believed that he had found a key to his dream. The more he read about the topography of the country the stronger became his conviction that it was the same locality he had visited in his dreams. When his crops were gathered he set out alone for this place, then but just founded and a mere collection of tents. His wife undertook to persuade him that his mission was a foolish one, and even hinted that she believed he had gone clean daff, but nothing could stop him. In describing his experience David says: "I found that nearly everybody who had gone in had taken the Trout creek trail, and I resolved to try that first. I thought I would scout around the mountains, and if I found a place that looked like the one I began to climb in my dream, I would keep on. Imagine my joy when I found the Trout creek trail, the very route that I had taken. It was as familiar to me as though I had been over it many times before. Every once in a while I would see some very familiar object, and, doubly impressed with the idea that there was something in my dream, I pushed on. All the way over the mountain I was buoyed up in this way, and when on the summit I saw the distant mountain peaks and the somber valleys intervening, every doubt left my mind. It was the same view I had had before I could locate the very places where the palaces which had filled me with such wonder had stood, and caught myself several times looking up, expecting to see them again. When I got down into the valley I was disappointed. The tents and other property of the early comers had changed the aspect of affairs somewhat, but I soon got my bearings and pursued my journey. A few miles away I came upon ground that was growing more and more familiar. I knew I was near the place where gold was to be found if there was anything in my dream. My heart beat like a trip hammer, and I felt a faintness stealing over me. I leaned against a tree for support and brushed my eyes with my hands. The stillness was oppressive. A wild bird flew up from a bush at my feet with a startled scream, and I involuntarily uttered an exclamation of terror. Right ahead of me was the blasted cedar under which I had reclined in my dream, and at its base was a pile of rough rocks, moss grown and crumbling. It was the identical spot. I am ashamed to say that I looked for the gold in the grass and gravel, and was disappointed at not finding it. I entered a claim at that point and named it the Dream Gulch. Any one around here can tell you what it is worth."

The Dream Gulch is making its owner rich. He does not exactly pick lumps of gold from the surface, but he has secured a very rich product under the crust. The story of the dream is a familiar one here, and no one pretends to doubt its absolute truth. David has been offered big money to dream again, but he declares that he cannot do it to order.

Damon and Pythias.

Years ago, when the Weddell house in Cleveland, Ohio, was being built, Thomas Potter and James Henry (masons) were at work side by side on one of the upper walls. One of the men slipped and would have fallen had not the other caught him and held him until help came. From that day onward the old story of Damon and Pythias was recalled in the close friendship between these two men. They were companions and chums in the closest meaning of the terms. They bought places in Solon, Ohio, and lived side by side, and people got so that when they saw Potter they knew Henry was not far off. Said an officer of the Cleveland Society for Savings: "The two kept their accounts with us for years. When one came in we knew the other was close at hand. It became a standing joke, and the men enjoyed it as much as we did. They often said that when one died the other would soon follow him. It was prophecy. The two died recently within five weeks of each other. It struck me as a unique thing that such friendship should run through so many years without a flaw, and that the two should travel over the dark river almost in company.—*Ec.*"

The Spirit-world it demonstrates is real and beautiful, where each one "goes to his own place," and enjoys freedom and light, or is fettered and dark, according to the degree of spiritual development gained in contact with the material world through the instrumentality of the spiritual and natural bodies. But by effort, self-sacrifice, and compensatory and loving actions, each spirit, however dark or low in the spheres of that world beyond the tomb, may, *may*, eventually rise to higher spheres, and into freer and purer conditions.—*Herald of Progress, Eng.*

In skinning calves, the French mode is to make a hole, insert the nozzle of a bellows, and blow the skin from the flesh. For this reason alone, it is said, French calf-skin is superior to that made in this country, where knives are used in the skinning process.

There are 2,000 newspapers and periodicals in Japan.

New York City fears another water famine.

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None genuine without it.

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CHICAGO, ILL., Saturday, July 26, 1884.

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Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

Constructive Spiritualism.

One great matter for Spiritualists to impress on their own minds, and then to stamp strongly on the minds of inquirers, is that our aim and effort is not merely to demonstrate the truth and reality of certain alleged spirit phenomena, and then stop. These phenomena are of exceeding value, as means to a great end. They not only lift the veil between this and a higher stage of immortal existence, but they point to a new Philosophy of Life; to a comprehension of our spiritual faculties here, as well as to the great hereafter; to a finer knowledge of the psychological laws by which we influence and control each other, for good or ill, every hour, to the keeping a due balance between the outer and inner life—the culture of all faculties and powers of body, mind and spirit; to the natural, free and harmonious use of reason, judgment and intuition in the discovery of truth—a Harmonical Philosophy; to the wonderful power of will, guided by wisdom and vitalized by love, in making the rough places smooth and opening an upward path; to the blessed ministrations of healthful magnetism, in healing the sick and giving succor to the suffering; to the wonders of clairvoyance—our own spiritual sight; to the great truth that we are built to last, our personality to endure and to be still more distinct beyond the grave; to the death of all superstition, miraculous supernaturalism and dwarfing dogmatism; to hopeful effort in the light of larger knowledge, for righteous daily living, understanding righteousness to mean righteousness—being right, and wise enough to live rightly.

The world must understand that Spiritualism—in this high and inclusive sense—is a revolutionary movement; not through blood or violence; not by brute force or bigoted persecution; but by giving deeper insight and calling our whole being into new and harmonious life and liberty, giving us something better than the outworn dogmas and unphilosophical errors that the world is leaving behind.

Andrew Jackson Davis (The Seer, p. 153, vol. 3, Great Harmonia) wrote wisely and eloquently, more than thirty years ago, as follows:

"This philosophy... is fatal to all theological assumptions of supernaturalism. It beautifully harmonizes all developments of mind with the established laws of Nature; shows the psychological condition of ancient prophets and seers to be substantially identical with the mental illumination or aberration of several persons in this age; and thus, most distinctly and

permanently, lays bare the stupendous arcana or mysteries of human life and develops, without any virtual disparagement, the real character, and intrinsic excellence and beauty of all Scriptural accounts, and other sacred developments of prophetic power.

"The vast utility of such a spiritual philosophy is very manifest to every thinking mind. It throws a new and beautiful light over the mental condition of man. The soul is no longer a dreamy vaporous breath, a bubble in the air, a thin and shapeless combination of ethereal elements floating after death into the vortex of depths of infinitude; conscious yet undetermined, meditating yet unsubstantial as the passing breeze. Nor yet, a mere undefined nonentity, sleeping in the cold prison-house of death; the mere companion of dust and corruption, until the tones of the falset trumpet shall arouse it to unite with its cast-off body and ascend on high to await its trial and final verdict.

"Unspeakingly superior to all this mythological teaching are the disclosures of this philosophy. The soul is made to appear in its true character—as a highly destined, beautifully endowed, and symmetrically substantial individual, the inheritor of an eternal life of infinite progression. And all superstition passes away beneath its benign influence, as tears of sorrow before the joys of the Spirit-Land. Its teachings are inexpressibly important. If it frees our mind from certain local attachments to peculiar forms and institutions of theology—long-fostered household gods and revered personages, and the same time provides us with wider fields of thought, with the profoundest disclosures concerning the moral and intellectual nature of man, with the most stupendous attainments in every sphere of knowledge and with a new and divine development of the hitherto hidden arcana of a world beyond the tomb!

"If the supernaturalism of religious superstition be thoroughly stripped from the character of any defined personage, if the true philosophy of psychology remove from our minds much unhealthy veneration for certain opinions and doctrines—what then?

"...Are you deprived of any means of salvation from error and imperfection? Far from it! Every new disclosure in science or religion is a new power placed in your possession. Every discovery of error adds another gem of wealth to the basket of your intellectual knowledge. When error is removed truth is seen in its native majesty. The world will progressively learn to respect highly all prophets and seers and religious chiefs; not with that unnatural and unhealthy veneration whereby men are converted and deluded into gods, but with that sound and healthy deference which is due to all our brothers who stand, or have stood, before the world in the pure character of philanthropist or moral reformers."

The Voice of a Spirit Mistaken for that of God.

The Tribune of this city lately gave an account of a faith-healing meeting, held at the Adelphi Theater, at which a Mr. Kirkland bore testimony to the power of faith curing certain diseases. He was followed by Miss Anna Wylie, of Mount Vernon, Ill., a very delicate, nervous-looking woman, who related in a tremulous voice how she had been healed by faith of spinal disease. She had an injury to her back while young, and six years ago through overwork in a relative's store the insidious disease began gradually to steal upon her. For four years she was very sick, and at times suffered the most terrible spasms, from which none of her physicians could give her any relief. She gradually grew worse, and for the last two years had been quite helpless and the victim of the most excruciating agony. She was carried on a couch to the house of a magnetic healer, and his treatment gave her a little relief for a time, but she soon became far worse than before. Her means were exhausted, and when every other hope was cut off she resolved to trust the Lord again for her cure. While she was laying again on her bed praying she heard a voice say, "Rise and kneel!" She never doubted that it was God's voice, and, obeying the command, she arose and knelt. After she had been praying for about an hour the voice came to her again saying, "Rise and walk!" She raised her head, but just then she claims that the tempter came and she was afraid that she could not walk, but she called on the Lord to help her, and raising herself straight up, walked a few steps. She had never slept two hours in succession for two years, but this night, in answer to prayer, she had refreshing rest. Next morning she asked her mother for her clothes, and dressing herself went into a front room, where she was able to sit in a large chair propped up with pillows. Her leg, which the night before had been all drawn up and shrunken, filled up and returned to its normal condition. In the afternoon the voice again whispered to her: "Arise and walk across the room," and putting her foot to the ground with her hand she walked three times across the room. Two days afterwards something touched her foot, and being in excessive pain she cried out: "Lord, stop it, for Christ's sake!" In a moment the pain ceased, and all around her there was a beautiful light, and she felt the presence of God breathing on her like a gentle wind. That night at 9 o'clock, when she was praying for relief from pain, the beautiful light again appeared all round, and she was lifted up in a floating sensation four or five feet from her bed, and heard the same voice saying: "Keep on praying; don't doubt, you will be healed." She has now given up all medical treatment, and is able to walk fourteen blocks without resting. Miss Wylie's statement was listened to with the greatest attention, and there were frequent ejaculations of "Hallelujah," "That beats the doctor," and the like. The Tribune has lately contained many other marvelous statements in reference to the prayer cure, which show that spirit-power is at work among devout church members, as well as among Spiritualists.

It is evident that the voice that Mrs. Wylie heard did not emanate from God, but from a kind spirit friend, who was anxious to relieve her of her intense suffering. Spirit influence is probably often manifested in "faith cures," "prayer cures," "metaphysical cures," and at Lourdes, France, at St. Anne De Beaupre, Canada, and other places where the Lord is supposed to rule supreme.

We have received a beautiful picture of the Southern Exposition, which opens at Louisville, Ky., Aug. 16th, and continues until October 26th. The view is of the main building, which is one of the largest Exposition buildings ever erected. It covers thirteen acres of ground, and will be lighted throughout by five thousand electric lights.

What are the Limits of Spirit Influence?

To what sect, society or class of individuals, is spirit-power or influence especially bequeathed? In order to illustrate the idea we wish to convey, we give a few statements of an article that appeared in the New York World, in relation to a prominent character in Utah—Jacob Hamblin—who figured conspicuously there several years ago. One day the Indians would try to fill his skin full of arrows; on the next they would be around him asking him to make rain medicine. They would talk Mormonism with him all day and grunt approvingly; as soon as night fell they would steal his horse. He was always patching up peace between this tribe and that, yet every now and then they would catch him, have a great pow-wow over him, and, being unable to decide whether he should be simply flayed, or be roasted first over a charcoal fire, would let him go, with provisions and an escort for his home journey.

It is said he began life as a farmer near Chicago, but being baptized, he received at once, as he claims, "the immediate gift of the Holy Ghost," and then entered upon a curious career. He cured his neighbors of deadly ailments by the laying on of hands, and foretold conversations, deaths and other events with unvarying accuracy. By prolonged private meditation, he enjoyed what from his description one would suppose to be a pregustration of the Buddhistic Nirvana, and after this so-called "miracles" became quite common-place with him. He witnessed the "miracle" of the great quail flights into the camp of the fugitives and starving Saints in 1846, and helped to collect the birds and to eat them; he saw also the "miraculous" flights of seagulls that rescued the Mormons from starvation by destroying the locusts in 1848. But his personal experiences, narrated with a simplicity of speech and unquestioning confidence that are bewildering, were even more marvelous. If cattle were lost he could always dream where they were. If sickness prevailed he knew beforehand who would suffer, and which of them would die, and which of them recover. If Indians were about, he asserted that angels gave him, in his sleep the first warning of his danger. His sympathy with the Indians was, however, very early awakened, and being fully strengthened in it by the conciliatory Indian policy of Brigham Young, he became before long the only recognized medium of friendly communication with them. Everybody, whether Federal officials, California emigrants, Mormon missionaries, or Indians themselves, enlisted his influence, whenever trouble with the tribes was anticipated. His explanation of this influence is remarkable enough. As a young man, he says he was sometimes induced to join retributive expeditions, but he could never bring himself to fire at an Indian; and on one occasion when he did try to do so, his rifle kept missing fire, while "the Lamanites," with equally ineffectual efforts to shed his blood, kept on pin-cushioning the ground all around him with their futile arrows. After this, he and the Indians, whenever they met, saved each other's lives with punctual reciprocity.

It appears that an Indian boy, whom he adopted, became a staunch Mormon, and to the last, was in communion with the other world. On one occasion he was at St. George, and one day when his friends were starting on a mission to a neighboring tribe he took farewell of them "forever." "I am going on a mission, too," he said. "What do you mean?" asked Hamblin. "Only that I shall be dead before you come back," was the reply. "I have seen myself in a dream preaching the gospel to a multitude of my people, and my ancestors were among them. So I know that I must be a spirit, too, before I can carry the Word to spirits." In six weeks Hamblin returned to St. George, and the Indian was dead.

Spirit power or influence is confined to no one individual, sect or class. Among the Mormons, Indians, Negroes, Catholics,—in fact in every nation and among every class of people it exists, exerting an influence that can not fall eventually to have a very beneficial effect, although the manifestations at first may seem crude and unsatisfactory.

Simple Rules to be Observed in Cases of Asiatic Cholera.

At a recent meeting of the Chicago Eclectic Medical and Surgical Society, held at the Grand Pacific Hotel, Dr. Edwin F. Rush presented the subject of Asiatic cholera, and the means of personal prevention and treatment, taking the ground that the public should be thoroughly instructed as to means of prevention, diagnosing the first symptoms and early and prompt application of suitable remedies, thus rendering it less dangerous and fatal. The doctor claims that general measures of prevention must be carried out by the municipal authorities, who should use despotic powers. Drinking water should be boiled, filtered, and cooled before use; food should be absolutely fresh and wholesome, animal food especially, which should be well cooked; the person should be kept scrupulously clean and wholesome; all fatigue should be avoided, and perfect regularity in all habits be observed; all excesses must be avoided, and liquors shunned. The mind should be kept at ease; and the dress be clean and adapted to the season; the house should be kept in a perfect sanitary condition, the water-closet being frequently disinfected. With these precautions there is no more danger from cholera than from any other epidemic. The preventive treatment should consist of the use of acids which have the power of destroying the cholera microbe,

such as sulphuric acid largely diluted, taken in small doses in the morning; tincture of chloride of iron could also be recommended with great confidence. A fine combination to be kept in the house is a mixture of camphor, opium, capsicum, ginger, and rhubarb of each one ounce. These should be mixed and taken in doses of ten to thirty drops every ten to sixty minutes as soon as the first symptoms appear, and continue until professional aid is secured.

The "Electric" Girl.

A short time ago we published an extract from a medical journal wherein the writer took the absurd position, that Lulu Hurst possesses no force that could possibly cause the strange manifestations that take place in her presence; but that the person who takes hold of any object that Lulu touches, "knocks himself about!" Now comes a prominent physician of New York, who, speaking of one of Lulu's exhibitions there, says: "The experimenters seemed to be struggling, and were struggling, but doing just the things they didn't want to. They don't believe it, of course. I don't deny the existence of some unexplained power, but don't care enough about it to begin any investigation. The power Miss Hurst exercises is nothing more than concentrated muscular effort aided a little by her will-power."

Major Pond, a prominent lecture agent, tested her marvelous powers. The New York Sun says: "He tried to hold a chair while she laid one hand lightly on it. He could do nothing with it, though he is an immense and powerful man. He got red and excited over the effort, and she purred like a kitten as she followed his genuflections. The spectators roared at him for remarks."

"What did you feel?" a reporter inquired. "'Oh, 'tis most wonderful,' said the Major. 'I can't describe it. The pressure is very great. It's like an immense weight equally distributed over the chair. There is no magnetic or electrical effect, but the chair becomes absolutely uncontrollable.' Then Lulu took another rest and sat behind the scenes with her mother, and the reporter talked to her. Her speech and manners are simple and unaffected. She says she feels no magnetic influence, does not get tired after a night's exertions, and has no idea what it is that is making such a fortune for herself and family. She notices that the longer she practices each night the stronger the force grows. The reporter left her in the hands of Major Pond, who was trying to convince her that she was gifted with odd force, which was discovered by Dr. Beard. She giggled at this, and seemed to be glad to hear it."

Miss Hurst has been thoroughly tested in different parts of the country by those who cannot be easily deceived, and the verdict has almost invariably been that she possesses remarkable powers. That man who is in possession of his normal senses, ought to be able to judge whether he exerts himself or not, when he endeavors to move objects upon which Miss Hurst simply places the palms of her hands. To suppose that those who have wrestled with objects that Lulu touches, are such nincompoops that they cannot tell whether they exert any strength in the encounter, would be equivalent to doubting the conclusions of the senses in all the acts of life.

A Young Lady Who Walks, Talks, Writes and Drives in Her Sleep.

A Canada paper states that the residents of a little village near Montreal, are greatly excited over the strange actions of a young lady who is at present stopping at the residence of her uncle. It appears that within the past few months she has exhibited all the symptoms of somnambulism. While apparently asleep she would rise, and with her eyes tightly closed walk down stairs in perfect safety. It was found that after performing these singular feats she would return to her bed, and on awakening in the morning could not recall the circumstance to mind. A short time ago her friends who regard her present state with great anxiety, tried an experiment. One evening recently, when she was found walking in her sleep, a gentleman, procuring pen and paper, requested her to write a letter. She obeyed mechanically, and sitting down wrote a note to an absent friend, correct in every respect, although her eyes at the same time were closed. A singular fact was that the writing throughout was excellent, the words being written precisely along the lines. At times she converses while in this state quite freely and correctly. Recently, though exhibiting the same symptoms, she has kept her eyes open, which, however, only give a vacant stare. On one occasion, while starting out for a drive, she became unconscious and the next moment revived, only to be found in her old state. She was asked to drive, and at the bidding of a friend took the reins. On returning home she became herself again, and when made acquainted with her strange actions—felt greatly surprised. The young lady is about eighteen years of age. Several doctors have expressed themselves as puzzled with the case, and she will be taken to Boston to visit some of the lights of the medical profession to see if any relief can be afforded.

Dr. J. H. Rhodes, of Philadelphia, Pa., writes: "The JOURNAL is working its way into the hearts of the better class of Spiritualists; it gives them the true spiritual philosophy which appeals to their reason. It also upholds all good, true mediums. Spiritualism is on the increase here in this city. We now have five Spiritualist organizations, and each one is doing a good work, and its meetings are well attended."

GENERAL NOTES.

Col. and Mrs. Bundy, and daughter are now sojourning at Saratoga Springs, N. Y.

Miss Lulu Hurst gave a private exhibition of her remarkable powers to Wm. H. Vanderbilt, Prof. Laffin and two friends.

Mrs. Denton has our thanks for an excellent photograph of our esteemed friend and former contributor, Prof. Wm. Denton.

Mrs. A. B. Severance of Whitewater, Wisconsin, is vouched for by many correspondents who have patronized her for years, as a very superior psychometrist.

Mr. William Nicoll will lecture before the Peoples Spiritualist Society in Martine's Hall, 55 Ada St., next Sunday evening. Conference and mediums meeting at 10:30 A. M.

Kind friends will remember the poor fund. We have received \$5.00 from Mr. E. Terry, New York City, for which he has our thanks and those not able to pay for their own subscription.

W. J. Cushing, of Brooklyn, N. Y., is engaged in the laudable undertaking of establishing a Free Spiritualist Library and Reading Room in that city. We hope he will meet with success.

We have repeatedly stated that Mrs. R. C. Simpson was on her farm in Dakota, and will not return to Chicago until September, yet inquiries are made daily by those who suppose she is in town.

A correspondent writes: "The annual picnic of Cleveland, Ohio, Lyceum and Society was held at Geauga Lake, June 29th, and was a success throughout, some three hundred people attending."

Mr. and Mrs. John Corwin of Five Corners, N. Y., and their daughter, Mrs. Mary C. Young, M. D., of New York City, recently gave Bro. Harter, the unsalaried pastor of the Church of Divine Fragments of Auburn, N. Y., a call.

The Lake Shore railroad makes a reduced rate to Cassadaga for the Spiritualists who will hold their fifth annual camp meeting there, commencing July 25th. Tickets are now on sale, good during the season of meeting.

All the mediums in this city who are in sympathy with the JOURNAL's standard as to morals and mediumship, are kept busy at fairly lucrative rates, while some others, we could name, have little to do, and are likely to have less in the future.

Mrs. S. F. Pirnie has had most remarkable success both as a healer and trance medium, since coming to Chicago a few months ago. She is often obliged to turn away patrons owing to the large number seeking an interview. While not claiming to be a test medium, she does, as a matter of fact, give many excellent tests, and we have yet to have any complaint made at this office.

The Spiritualists of Cleveland and vicinity will hold a three days' meeting, July 25th, 26th and 27th, at Geauga Lake, Ohio. Good speakers will be in attendance, and an enjoyable time is expected. The singing will be furnished by the Grattan-Smith family. The spacious and beautiful grounds are located on the N. Y. & P. & O. R. R., only forty-five minutes ride from Cleveland. Fare will be at excursion rates, and those who attend will probably feel better for the rest.

The press has reported the exhortations of the "Boy Preacher" for the last dozen years, and is doing it again at Lake Bluff. The "boy" preacher is now a middle-aged man; in a few years more his hair will be turning gray. Would it not be advisable for the reporters to substitute the word "man" for "boy," and speak of this mature adult as the "man preacher, creating a great awaking and much enthusiasm," etc.

What a magnificent field of operations has opened in France for the faith doctors. There are now quite a number in Chicago who believe that they have the gift of healing, though their presence has not diminished the death-rate. Would it not be greatly to the advantage of their peculiar opinion were they to migrate to the South of France and exert their powers on the cholera patients? Were they to succeed in arresting the plague, they would establish beyond cavil their ability to heal, and they would render superfluous our medical schools and our doctors.

False rumors in regard to cholera may be expected in these days. The report that this epidemic had broken out in New York proved to have been unfounded. The same is true of the statement that rags and paper supposed to have been collected in the infected region had been shipped to the United States via Canada. Other canards of the same sort may be expected from time to time. The State and Treasury Departments are co-operating for the enforcement of stringent precautionary measures, and we may expect that they will succeed in preventing any serious outbreak. Dr. Koch, the great expert in cholera, is very positive that it is comparatively easy to prevent its spread.

Two months ago Amos Barden, a well known citizen of the village of Barton, N. Y., fell sick with fever. A week afterward he became totally blind. He was blind six weeks. Then he suddenly recovered his sight; but, although during his blindness his general health improved, and his mind was sound, with the return of his health he lost all power of recognizing the different members of his family, his surroundings, and his friends. His wife appears to him as some one he once knew and his actions indicate that his home seems to him to be some place where he must have lived at some former time. His actions are apparently governed by imaginary surroundings entirely foreign to the actual ones. His physicians are unable to account for his strange case.

Continued from First Page

have to lie over a week; but to make inquiries after knowledge on my part, no doubt placed me in the condition of the crank, and made me unworthy of notice. Now, let me say to you in all good faith, that if the tales told from week to week in the *Hunter*, are true, they are the grandest discoveries the world ever saw. They settle forever the fact of an existence after death. They beat all the inventions of the age, in the manufacture of lace, shawls, garments, jewels, flowers, dress-trimmings, and hair of all colors and fashions. When lace can be manufactured by the hundreds of yards of an old bald head, it is time manufacturers began to inquire into the nature of the power that does all this; that performs these mighty feats.

In the place of all this investigation, of an inquiry into the nature of these transactions, the two papers enter into a word quarrel, into a play upon words; they parley over the meaning of the word "Materialize," as defined by Webster, losing sight of the curiosity excited in the minds of their readers, by the statement of facts, and treat the occurrences as something unworthy of inquiry or investigation, and when I ask for greater light in a matter so grand, I am treated with the same judgment that God meted out to Adam when he desired to investigate or learn more than he was entitled to. I hope the truth will triumph, and that the day will soon come when the honest investigator will meet with encouragement in his efforts, and not, with silent contempt.

M. P. ROSCHANS.

Clear Lake, Iowa, July 12th, 1884.

OAHSPÉ.

It is Weighed in Different Balances with Varying Results.

To the Editor of the Religio-Philosophical Journal:

In your issue of June 24th, is an article from Sidartha, criticizing Oahspe, the new Bible. This criticism, we think, is unfair, untruthful, and exposes more self-conceit than we had any idea existed in one whom, on account of his many good articles in the *JOURNAL*, we had begun to admire for his wisdom and learning. Honest criticism, when free from selfishness, we like to see, and believe it should be encouraged, but when one misrepresents, in criticizing what is new, because pet theories are hurt, or imagined to be, it sounds too much like the old leaders of theology, and deserves the severest censure. We have read Oahspe carefully, but fail to find in the first chapter, which is the one Sidartha refers to, a single sentence which could be construed to mean that the writer intended Jehovah's symbolic signature to represent any living thing created, as Sidartha claims. In chapter first, verse seventh, we read:

"Chief over all that live on the earth I made man; male and female made I them, and that man might distinguish me, I commanded him to give me a name; by virtue of my presence commanded I him, and man named me not after anything in heaven or on the earth. In obedience to my will named he me after the sounds the wind uttereth, and he said E-O-Ih, which is now pronounced Jehovah, and is written thus" (as set forth in Oahspe).

This paragraph contains all that is in dispute; and as will be seen, Jehovah distinctly says that the symbol given does not represent any living thing in heaven or on the earth. Nearly the whole of Sidartha's article was taken up in trying to prove this very point, which Oahspe admits on the start; therefore his criticism was all unnecessary, and Oahspe remains as good as ever. The writers of that book were not quite so ignorant as Sidartha would have us believe. They probably knew what they were talking about after all, which cannot be said of all writers.

G. F. W.

To the Editor of the Religio-Philosophical Journal:

I would feel inclined to answer Sidartha's criticism of Oahspe, which appears in your *JOURNAL* of June 24th, had he not exhibited total ignorance of that wonderful book. He says: "In the first chapter of Oahspe we are assured that Jehovah created the living things of this world in his image." His argument then proceeds to demolish the statement of the text; but as the text referred to is not in Oahspe at all, so far as I can find, or conceive to be possible from its general teaching, (and I have read the whole of it) it seems to me to be a notable *non sequitur*.

Again, why Sidartha, who exhibits considerable learning, should find it needful to compare his symbol of the Ellipse with what Oahspe gives as the phonetic symbol of Jehovah, seems equally strange. Is it possible that a man of so much ability is unable to distinguish the difference between phoneticization and image, or shape?

I have read not only Oahspe, but Sidartha's work, "The Book of Wisdom," and while I commend much in the latter as of value to the student, it certainly seems futile in its author, to attempt to give it prominence over Oahspe. There is no comparison possible between the works, either as to their purpose or methods. It is not my province to expound Oahspe, and I do not feel called upon to defend it; but I can say with perfect confidence that Sidartha's understanding falls immeasurably short of any true conceptions of it.

Perhaps Sidartha is one of the factors contemplated by Oahspe, for advancing the Kosmon Era; if so, our amusement at his singular mistakes, will not be the only good we shall derive from his labor and learning.

ALBERT SMITH.

SIDARTHA'S ANSWER.

It is not pleasant to find out that you have made a mistake. My criticism of Oahspe has called out words of defense from its friends. Albert Smith says I have made a *non sequitur*; for Oahspe does not say that Jehovah created the living things of this world in his image. Well, here is the passage, from the "Book of Jehovah," chap. I, verses 6 and 7. "With these two entities, in likeness there by of Myself, made I all the living.... Chief over all that live on the earth I made man; male and female made I them."

So Albert Smith has made a *non read it ur*, and he had better read his "wonderful book" before he assumes to defend it. If he will look in the Dictionary he will find that likeness means image whenever used in such a connection.

But (this well-read critic continues) Oahspe only uses the figure under discussion as a "phonetic symbol." To this I answer, that it is just so much the worse for the gross ignorance of the author of Oahspe. If it is a sound symbol, let us compare it with the actual form of the waves of sound in the word E-O-IH. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbear, Helmholtz, Blaisern, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which



Oahspe refers. Whoever says that these waves could be represented by a circle, shows that he knows exactly nothing about a circle. I ask my readers to compare these sound waves with the symbol from Oahspe and see if one could represent the other.

My article was based partly upon the idea that Oahspe had used the figure as a symbol of form, but Albert Smith says I have made a "singular mistake." He will have to read his book over again. I made no mistake, gentlemen critics. In "The Lords' Fourth Book," chap. I, you will find these words:

"A written word is an image of an idea which hath been spoken. As every living creature hath a name, so shall the image thereof and the engraving thereof have the same name." "God said: Many tribes have I raised upon the earth, and behold, they have all written the names of all things, save only the Creator. Go to, therefore, and write, thou his name also. Man said: Alas-O Iy Iy! I know no name, save the name of the Creator, have already made. If I could hear the Creator or see him, then could I write his name. God said: Thou hast named the wind (sh-sh) which thou hast not seen. Name thou thy Creator. And His name shall comprehend all things, far and near, seen and unseen. Then man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east traveling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent an onward road of all things, from the bottom upward forever. The first line man called E, for it was the same as the wind speaketh in the leaves. But the second line he called H, for it represented that unseen shaft that cutteth all things in twain. And when man had completed the engraving, he called it E-O-IH! God said: In this, thy symbol, thou hast found the way of a true square (true cross) and the four quarters of the world."

Now this passage fully justifies my article in the *JOURNAL* of June 24th. It was on Oahspe's own pretended explanation that I based my criticism. This passage affirms that "the circle represents that which is without beginning or end, and contains all within it." But the sound of the letter O has both a beginning and an end. Neither is it a circle, as our first engraving shows. Neither do we place the lips in the form of a circle when we pronounce the sound of O. And neither is the letter O a circle, but it is an ellipse. The circle was used for its form and not for its sound, by Oahspe. "The horizontal line represents light." I ask my critics if light and sound are the same thing?

The vertical line represents the one road of all things. Again I ask if a road and a sound are the same thing? "In this, thy symbol, thou hast found the way of a true square." Again, for the third time, I ask my critics, if a square is a sound, or is it a form?

In the first chapter, "Jehovah" says that the wind uttereth the sound E-O-IH. But on p. 127 God says that the wind uttereth the sounds WH-SH. Now which of these told a lie?

But this "God" of Oahspe is just about as wise, and as smart, and as exact in knowledge, as my critics are. For this "God" does not know that a circle includes all of its possible diameters. He says that man made these cross lines after the circle was made. No circle extant can be made, which does not include, as essential and inseparable parts of itself, these three things—a centre, diameter, and a circumference. The circumference is not even the most important part of a circle. A circle is a plane, it is not merely a curved line. A circle includes all of its possible diameters.

God professes in this passage of Oahspe to be discussing the circle philosophically, and I shall judge him accordingly.

The first verse which I have quoted above, shows that Oahspe uses the circle as an "image," just as I claimed in my article of June 24th. For that verse says: "A written word is an image of an idea which hath been spoken." I took this to mean what it says. The word "image" is used nine times in the chapter from which I quote. No one can honestly read that chapter and think that my article misrepresented its meaning. The "Elderly Gentleman" by whose hand and muddled brain that chapter was written, had learned his lesson about the circle from Masonry and from floating fragments of speculation which he found in a multitude of shallow books. He did not have any idea that any one would question the time-honored symbolism of the circle. But just as Kepler rejected the old Greek idea of the circle as applied to the orbits of the planets, and instead of that proved they were ellipses; so have I demonstrated that the ellipse is the mathematical basis of the myriad forms of plants and animals, culminating in the human brain itself. My position against the pretended Jehovah of Oahspe, cannot be honestly met except by proving that the ellipse is not the basis of these forms of life. If Jehovah made all things, he surely knows their fundamental plan, and could not choose a false symbol, as he has done in Oahspe.

The symbol used in Oahspe, except the inserted leaf, is evidently copied from the old Chaldean symbol of San, or San-I, the sun-god. This is a circle with the two diameters drawn in it. It is found very frequently on the old clay cylinders. See Rawlinson's *Five Great Monarchies*, vol. I, chap. 7, page 125. It certainly was not used there as a phonetic symbol.

My critics are horrified at my egotism and self-conceit. But their horror is as much misplaced as their ignorance. I carefully measured the geometric curves in 20,000 species of animals and plants. I critically examined the fundamental plan of structure in 100,000 species. Now who is entitled to have a positive opinion about this matter, I who have examined and measured the things I am talking about, or my critics and the authors of Oahspe who have neither examined nor measured? Oahspe professes to be "the sum of all corporeal and spiritual knowledge, as at present." Therefore, if its pretensions were true, it could not overlook the fundamental plan upon which all living things are constructed.

Albert Smith says that there is no comparison between Oahspe and my *Book of Wisdom* (Book of Life). I should hope not. For Oahspe is like one of those stuffed and face-painted rubber clowns in a circus. He looks very large and very curious. But watch him, and you will see that it is only stuffing and a mask that make him look so. Oahspe wears the mask of Bible-language. As soon as he tries to state any scientific question or any subject of modern discovery, its directions for organizing, for teaching in schools, and all this, it is obliged at once to drop the mask and use the phraseology and idiom of the books and newspapers of the present age.

If the Bible-style were natural and not assumed in Oahspe, then it would and could treat all these subjects in the same style, in any one book.

Oahspe is a large book, there was room in it to say much that would be of priceless value in showing man, to-day, the true and new paths of happiness. But upon all these subjects of transcendent importance it does not throw one new ray of light. It does not add one iota to our knowledge on any of the dark and vexed questions of life.

Its words descriptions of past ages seem very realistic to its mesmerized devotees. But Gulliver's Travels and the Pilgrim's Progress are quite equal to Oahspe in this semblance of reality.

In every chapter, almost, the authors of Oahspe betray their ignorance of truths which have been completely demonstrated. But Oahspe never stoops to furnish proof of anything. Which is best, to swallow its mass of pretensions, big-mouthed assertions, or to accept the clear and ever-increasing light of science and normal inspiration?

Oahspe betrays its badly-origin and spirit by its frequent use of the numbers, ten, six and eleven, in its proposed plans of organization. It does not know that the universe is all framed on the basis of sacred numbers, and that the numbers it has selected are those which belong to the lower and beastly side of man.

I warn the deluded followers of Oahspe that I have only just begun my attack on its wretched impostures. It has the brand of a counterfeit on its very face. It bears the stamp of falsehood and ignorance through to its last verse.

Its scribe accepts Godfrey Higgins as good authority in Language and Sacred History. But there is not a scholar living at the present day who does not reject Godfrey Higgins as utterly unworthy of trust on these questions.

The Sacred Book of the Mormons has one hundred thousand devotees. Arnold's Origin of All Things, Nason's History of Pre-Historic Ages, and other co-pilators were already in the field. Oahspe has come too late. Satan is divided against himself, and he cannot stand. His trick was too clumsy, his mask too thin. His words of darkness will vanish or sink before the clearer, sweeter and purer light now dawning.

SIDARTHA.

Evolution.—Letter from G. B. Stebbins.

You ask *Unity* readers to tell when and how they became advocates of the evolution theory, and I have read in your columns some interesting responses to your request. More than forty years ago that remarkable book, *The Vestiges of Creation*, turned my thoughts in that direction, then the intuitive generalizations of Emerson gave me more light, and in 1848 I read with deep interest the more elaborate and complete statements of Andrew Jackson Davis, in *Nature's Divine Revelations*. Thus, by about 1850, I was ready to advocate the new views publicly. Years afterward I read the valuable writings of Alfred R. Wallace and Charles Darwin, and found that the careful experiments of these eminent scientists largely verified and agreed with my previous studies. This agreement of the results of outward experience and scientific investigation with the intuitive and deductive statements of seers and clairvoyants gave me new evidence of the discovering powers of the soul and of the far-reaching faculties of the inner life of man.

The Arcana of Nature, and other remarkable books by Hudson Tuttle, not then versed at all in science by any study of books or by any experiments, showed the same substantial agreement, and showed, too, a wide knowledge and clear mastery of scientific principles and researches.

All Spiritualists are evolutionists. Most of the representative and more thoughtful Spiritualists hold the theory true in a sense far wider and higher than inductive science. To them evolution must go back to some intelligent evolving power. As S. J. Finney said: "The ascent of matter implies the descent of spirit." It must reach up to man, and go with him through infinite ages of a progressive immortality. Through all things in the world of matter and of mind governed by law and guided by a positive and infinite mind, an upward tendency irresistibly streams; would be an inclusive general statement of their views.

The great primal fiery vortex held in itself the powers to evolve sun and planets, mineral, vegetable and man; each lower type holds in itself a higher; Motion, Life, Sensation and Intelligence are the steps up the spiral pathway; Association, Progression and Development are tendencies inherent in all matter; mind is in all and through all and rules all forever; man the microcosm is in-destructible in his spiritual personality, thus one may epitomize the leading ideas of Davis and others.

William Denton said: "Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster as that natural selection would transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

Darwin, Spencer, and others deserve high praise for their patient industry and its rich results, and for their noble fidelity, but we must "press forward to the things which are before," even if they cannot see the way to go with us. Scientific evolution gives us the growth of finer forms of matter and life, and tells us of force and law—a supreme mind or an immortal life for man it simply ignores. Spiritual evolution gladly and gratefully accepts the work of science, holds its conclusions so far as they go, and then adds to them the way of mind, from motes to planets, from dew drops to suns, and adds also the immortality of man and his endless evolution.

The last is vastly broader; far richer and more complete than the first. I accept the last, and so include the first, as the greater includes the less.

The whole range of experiment and investigation by which we reach the undulatory theory of light, and the scientific conclusion that light and heat are modes of motion rests on what Tyndall calls "The bold theory according to which all space is filled with an elastic substance (ether) capable of transmitting the motions of light and heat." In a late sermon in Boston, M. J. Savage gave a statement of Professor Jevons that this ether is "immensely more solid and elastic than steel," and that "we live and move amidst it." This ether is invisible and imperceptible, its existence is assumed and accepted because, as we are told, the phenomena of light and heat are inexplicable without it—therefore science says it must be.

To the spiritual scientist Deity and Immortality must be; without them the phenomena

of nature and the life of man are also inexplicable. The same scientists who accept the ether theory coolly ignore Deity, and immortality, and leave out the positive power of all pervading mind as a factor in their methods. Verily they "neglect the weightier matters of the law," and their methods are but fragmentary and external.

Emerson is wiser and more truly scientific when he says:

"Ever fresh, the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds."

When science recognizes the inner life and guiding soul of things, as well as the outer shell, it will be far more perfect in method and richer in results than now.

In that same Boston sermon just quoted from Mr. Savage, he says of science:

"Its greatest leaders are agnostic—they simply say, 'We do not know.' In personal conversation with Herbert Spencer, he has given to me his opinion that, concerning the matter of a future life, science can neither affirm nor deny. 'Evolution,' he says, 'does not necessarily touch the question. It stands just where it did before.' Such in substance, also is the opinion of Huxley, of Tyndall, of John Fiske and the other great exponents of modern thought, both in Europe and America. Personally they may believe or doubt, but no wise or cautious man among them will claim any scientific warrant for positive affirmation either way."

With their present external methods of course they have no such warrant,—the more the pity for their poor methods.

Some time since *Unity* said in a brief paragraph that Spencer and Emerson agreed substantially. There was agreement in some respects between these gifted and excellent men, but Emerson planted himself on great spiritual realities which he eloquently affirmed and which the Englishman blindly ignores,—their methods were unlike and opposite, Emerson's deepest and most complete.

But enough, though much more can be said. I only wished to give my reasons for a long advocacy of evolution, and my idea of that divine procedure.—GILES B. STEBBINS in *Unity*, Chicago, Ill.

Vital Force as a Means of Cure.

I received some time ago, a copy of *Light for Thinkers*, published in the United States of America, the leading article of which, written by Dr. Wm. Baker Fahnstock, is designed to show that what are known as cures by "animal magnetism," "electro-biology," or, as I call it, "Vital Force," are not made by any virtue emanating from any of the operators engaged in the practice of them, but by faith, or a belief upon the part of the patients, which is an act of the mind. In other words, the cures are due, not to the healing power of the healer, but to a process of innervation on the part of the patient himself.

Judging from a very extensive experience in curing by the agency of vital force, I can most emphatically assert that the theory of the writer is erroneous. Can the cure be attributed to the action of the patient's mind on himself when he is quite opposed to the treatment? Or, is a baby thus influenced? Or is a person in a state of perfect unconsciousness thus acted upon? I have had several cases of these different kinds under my care, and have succeeded. In one case I successfully treated a gentleman of twenty-four, suffering from brain fever. His father, an eminent civil engineer, sent for me at the suggestion of an intimate friend of his, who knows me well. In this particular case, the patient was in such a condition as left little hope of recovery to the medical attendant. The sufferer knew nothing of what I was doing to him; but in a few minutes after I had operated, he asked me when the operation would be finished. I cured him in spite of his belief, and clearly against his wish; and now, whenever he meets me he repeats his expressions of gratitude.

I have attended several babies, suffering from different complaints, and have cured them; and the same thing has happened in cases where the patients have been in an unconscious state. Among these I may mention that of a gentleman who fell from his horse, receiving a severe blow on the head, and being at the time unconscious, and whom I restored in a very short time. Can cases of this kind be attributed to faith, or action of the mind, or innervation? I am ready to prove in many similar cases, which constantly recur, that I possess the power to effect such cures.

But in this matter, as in others, Dr. Fahnstock has had difficulty in going so far with the peculiarity of his ideas as to attempt to establish as a fact that consumption can be cured by the action of the patient's own mind. This would involve absorbing the tubercles. I suppose that he is not yet acquainted with the discovery of the eminent Dr. Koch, of Berlin, on the etiology of tubercular disease; for it is impossible to know this and to make such a statement.—F. OMERIN, in *Light*, Eng.

Miss Rosamond Dale Owen.

The *Newcastle Examiner* does not appear to be in any way spiritualistic in its predictions, for it thus closes a long and favorable notice of Miss Rosamond Dale Owen's visit with: "We had meant to deal critically with the question of Spiritualism, but in the presence of this earnest personality, and her perfect faith, and the traditions behind her in the reputation and memory of her predecessors for two generations, we felt that we must forbear." This lady seems to bear a personal influence that commends her mission. The same article thus opens: "It was a foregone conclusion that the granddaughter of Robert Owen would receive a warm welcome when she elected to appear on public platforms in England. It is now thirty years since Robert Owen passed away, after going through a career which is only coming to be understood," etc. After a sketch of the Owens, the editor says: "Coming from such a stock, it need not be surprising that Miss Dale Owen's lectures have attracted a large amount of attention. Her mission in England may be said to be threefold. She desires to show clearly to her hearers what Spiritualism has been to her grandfather, and father, and herself, and she wishes to place these remarkable men and their works as they present themselves to herself. She desires, also, to aid in the extension of co-operation among the working classes, and to help in other social reforms. Her powers as an advocate are very great. She is naturally eloquent, and her emotional nature is so strong that her face flushes, and her voice waxes tremulous and pathetic when she speaks of suffering and its causes. The sweetness and earnestness of her nature give to her words an additional charm, and her thoughts are clothed in simple, but powerful and persuasive language. We regret that we cannot fully go into her enthusiasm for Spiritualism, but surely, if converts are to be made, she is more likely to make them

than any of its advocates we ever listened to." As "an example of her style," a long extract is given from "Man's Spiritual Possibilities." Another long extract is thus introduced: "From a lecture on 'What has Spiritualism done for me?' I cannot refrain from borrowing a passage. Fine as it is on the printed page, it loses much that it possesses when it falls from the eloquent lips of Miss Dale Owen." We would say to all spiritual workers that the wider we make our theme, and the more disinterestedness and love for mankind are manifest, the greater will be our success in our work. Let us all open our hearts and deepen our culture.—*Medium and Daybreak*, Eng.

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